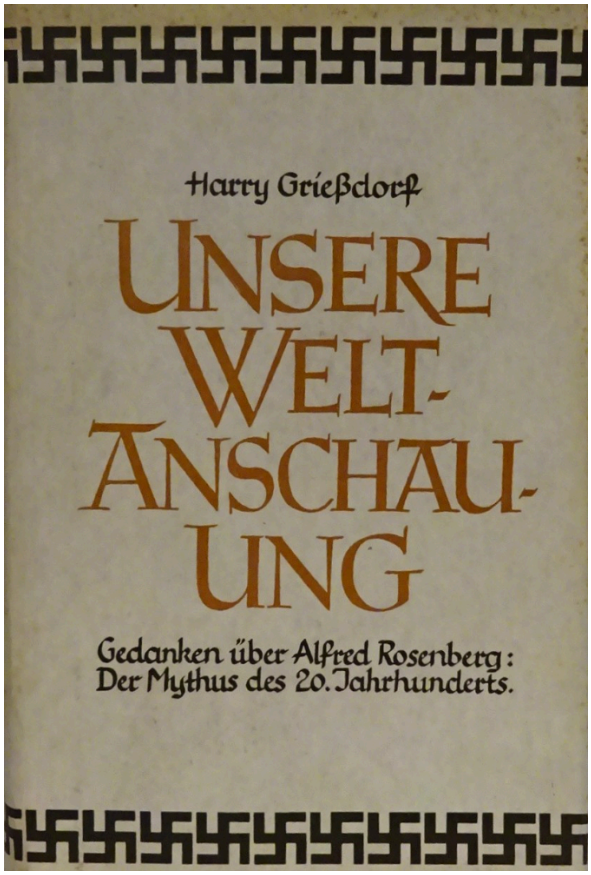
Our Worldview:
Reflections on Alfred Rosenberg's "The Myth of the 20th Century"



by Harry Grießdorf

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Berlin, July 2nd, 1941

Dedicated to my six children

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"Many opponents had described the measures taken by the National Socialist government as backward-looking or malicious - now, some of them—to the extent that they were honest—have now recognized them as a necessity. However, a large number of representatives of old ideologies, who now acknowledged the political reality of the new state, have sought to separate the state and the NSDAP from their original foundations, declaring their willingness to acknowledge political National Socialism, but not the emerging worldview: to correct this fundamental error will be a major task for the party's future work.

It must be made ever clearer that political work and state legislation cannot be viewed in isolation, but that the totality of actions is the outward expression of a deeply inner new attitude toward destiny - those who do not understand the driving forces of the National Socialist worldview also fail to understand the realities of external life. National Socialism does not rise or fall on the basis of a law in and of itself, but on the basis of its worldview: this worldview once arose intuitively as a Germanic protest, and has now become a profound consciousness shared by millions.
The old political systems will only truly be dead when the worldviews behind them have been overcome - here, once again, arises the mission of our movement for the future, which we are all called upon to fulfill—a task that means work not only for us, but for many generations."

- Alfred Rosenberg
"Neuer Zukunft entgegen" (*Toward a New Future*)
New Year 1938

To the Reader!

If I dare to share my thoughts on Alfred Rosenberg's *The Myth of the 20th Century* with the public, it is because I have been encouraged to do so by many of the listeners to the lectures I have given on this topic in Berlin over the past few years; I did not wish to ignore this request, as there is a keen interest in being introduced to the main issues addressed by *The Myth*.

I attempt to answer many of the questions directed at me in the following text - this book has emerged from practical experience and is intended, in particular, to serve Party comrades who are engaged in educational work; the detailed index of terms as well as the collected material in the appendix serve the same purpose.

When *The Myth* is cited or referred to in the text, it is done so using "M."; Houston Stewart Chamberlain's *Foundations of the 19th Century*, is abbreviated as "Grdl."[1]

- Berlin-Charlottenburg 4, in the spring of 1941
The Author

[1] In my translation, this should be discarded, as citations or references to *The Myth* or *The Foundations* are done by referring to its title. - The Translator

1. The Key Concept of the Myth

Here and there one hears people say that the "educated" person cannot make sense of this *Myth of the 20th Century*, that he gains no clarity from this book - on the contrary, certain passages must appear downright irrational, since they contradict the way of thinking to which we have become accustomed to and its customary forms.
Alfred Rosenberg foresaw and virtually predicted that such opponents would and must arise[2], placing the following sentence by Meister Ekkehart[3] at the beginning of his work as a motto:

"This discourse is addressed to no one except those who already call it part of his own life, or at least possess it as a longing of his heart."

Alfred Rosenberg is not concerned with forcing his thoughts into a system in the conventional manner or establishing a dogma; rather, he wants his view of things to become for us, too, a source of insight and genuine experience: "His words are thus addressed only to those who are kindred in spirit" (pg. 257)[4] - the content of his book must resonate within us, or at least what he has to say must be the deep longing of our hearts, so that we may attain a new life from the deepest sources of our being.
This book contains the deepest, most ultimate thoughts: we call it not a textbook, but a source of strength—this book written by a German for Germans, by a man of our blood and our race for our kindred souls; the knowledge and wisdom he experienced in their primal power causes the inner human within us to resonate with him.

Foreign music can be interesting and melodious - I can examine it according to its musical structure and find it good, but it will not resonate within me to trigger vibrations of the same kind.
It is different for me when I listen to Bach, Mozart, or Beethoven, for example: when listening to the works of such heroes, something resonates within me, is brought to life, and I feel that the one who created these sounds was driven and compelled to shape them by the very same force that evokes receptivity in me as I listen.
There is no such thing as the internationality of art, and a person cannot relate to a work of art and muster an inner, genuine understanding of it unless it is rooted precisely where the deepest depths of his being lie - certainly, we will also sometimes allow artistic creations of other races to affect us, give them due attention, and show them respect, yet they can never become a spiritual experience for us in the same way, enriching our very selves - thus, pieces by musicians of other races may well be performed in concerts, but they should not be heard during the Movement's ceremonial gatherings.[5]

So too must the *Myth of the 20th Century* be "experienced" and not merely "understood": every German must understand this, for only the deluded remain blind.

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[2] Appendix, Explanations 1
[3] Appendix, Explanations 2
[4] Page numbers referring to *The Myth of the 20th Century* and *The Foundations of the 19th Century* correspond to the German edition. - The Translator
[5] Cf. The Führer's speech on culture at the 1936 Party Congress

This book remains closed to those who simply do not wish to open themselves to the mighty spiritual events of the age; those who refuse to relearn remain untouched, and fear and cowardice hinder this decision.
The most momentous upheaval in the history of our people, in the midst of which we now stand, teaches us to place the innate above the acquired - this requires a turning back, a liberation from the foreign, and a return to what is our own.
Bismarck once said:

“I learn as long as I live.”

How true these words are for our generation, to which a new, rich life has been bestowed by Providence!

2. What Does "Myth" Mean?

Rosenberg chooses the Latin form "mythus" for the Greek "mythos", which the Romans adopted into their language - "Mythus" originally means "word" or "conversation," and more specifically, "news," "ancient story," or "memories"; further derivations of this are the words more familiar to us: mythology and myths.
We are familiar with Greek and Germanic mythologies, which provide answers to questions about the origin and nature of the gods, as well as about the creation and governance of the world in general - in this sense, Alfred Rosenberg's "myth" provides answers to questions about the nature of our most fundamental origins and reveals the ultimate thoughts behind our "where from" and "why."
The spiritual mystery and the mysterious spiritual realm are the ultimate sources from which we draw our deepest powers, and through which we fulfill the will of creation in and through ourselves: a "cell-forming spiritual center" constitutes the new type and the new form.
Let us hear Rosenberg himself (pg 459):

"The values of character, the lines of spiritual life, the colors of symbols run side by side, intertwine, and yet result in a human being - only then in all their vivid fullness, when they themselves are consequences, births from a center that lies beyond what is empirically explorable.
This ineffable synthesis of all directions of the self, of the people, indeed of a community, constitutes its myth."

The new age that has dawned necessarily demands a new human being, but it demands it for an age-old reason: whoever wishes to build high and mighty must lay very deep foundations.
The experience of this new type is:

"...the birth of the recognition of the myth of our entire history: the birth of the Nordic racial soul and the inner acknowledgment of its highest values as the guiding star of our entire existence."

- (pg. 531)[6]

How utterly necessary this reflection becomes for us in the midst of a war that we are forced to wage for our very being and existence, a war in which the ultimate and highest stakes are at play, and which can only be bravely endured and brought to a victorious conclusion if every German—for in war, everyone is a soldier —draws forth the ultimate and highest values from the very being of the people (Mythus), makes them his own, and translates them into the necessary action.

[6] See also Chapter 45

3. The New View of History

All German children study history in school, but only those who have a thorough grasp of the subject matter—that is, the content of history—may teach this subject.
Since ancient times, such material has been collected and organized, and historians search for historical sources and examine them for historical accuracy, which, in their view, is established when it can be proven that the figures in question actually lived and that the events occurred exactly as they have been handed down; they also devote every effort to determining the specific circumstances and location of the events, making sure not to overlook the accompanying and subsequent effects, and investigate the purposes and goals of the actions.
Of course, researchers encounter all sorts of difficulties in this process: for instance, disagreements arise regarding the "truth" of the sources—whether they are truly authentic or perhaps forged for specific intentions and considerations—and thus how high their veracity may be estimated.
Opinions also often diverge, especially when considering the reasons, purposes, and goals of these events - just how great the danger is of falling victim to deception in this process is illustrated by the observation that, above all, the current events of which we are witnesses are sometimes judged in completely opposite ways in the press and literature of our day, and that obvious lies are disseminated without hesitation.
Despite all this, the discipline of history must exist and research must continue, and the historian, of course, will have to be content with getting as close to the truth as possible, and will not wish to claim to be in possession of the whole truth when presenting research findings to us.

We have not yet said anything about historiography, which must of course be based on research findings that are as reliable as possible, but which also means more than historical science or historical research.
In his autobiography "Lebenswege meines Denkens" (*The Paths of My Thought*), Houston Stewart Chamberlain[7] asserts that "only the artist can shape history" - by this he seeks to counter the misconception that the scientifically trained historian, by virtue of his knowledge, is also called upon to be a historian, for from the latter, one expects not only a presentation of acquired knowledge of events, but an interpretation—that is, an evaluation of them—measured against an ultimate and innermost reality.
Personalities and events of past times must take shape time and time again, and be full of life in their "struggle to shape their very own self" (p. 40); history should be "character interpretation", but character is something constant, an unchanging quality.
Character comes from the Greek word "charassein", i.e., to carve, to engrave - the name that the sculptor chisels into the stone remains engraved forever, indelible.
Character is an imprinted form, as the poet says:

"No power and no time can shatter an imprinted form that develops while alive."

Character is that which is wholly one's own, of which the same poet, Goethe, also says:

"What belongs to one, one cannot get rid of, even if one were to cast it away."

[7] Appendix, Explanations 4

To interpret character, then, means: to carve out the core - whoever, upon examining a personality, has found this innermost core within it, will then also be able to judge it fairly, as it is said in Schiller's *Wallenstein*:

"Once I have examined the core of a man, I also know his will and his actions."

This core is the "resting pole in the flight of appearances" (Schiller, *Der Spaziergang*), is that which remains ever constant and ever reappears.

In the first sentence of *The Myth of the 20th Century*, Alfred Rosenberg asserts that world history must be rewritten, arguing that the old images of human history have faded, the outlines of the historical figures appear distorted, their inner driving forces misinterpreted, and their entire nature mostly misunderstood; he now points the way himself and strides boldly forward so that the German people may gain this new perspective.
The "inner driving forces," the core that must be brought to light, lie in the blood, in the race, and from it flows an ancient yet ever-renewed sense of life that urges itself into form.
Wherever people think and act, their ideas and deeds are determined by the racial, blood-based sense of life inherent to them, from which they cannot think or act any differently than they do - this deepest and ultimate reality is the myth.

"It is the task of the National Socialist movement to commemorate all those voices that once rose up in German history to speak for this soul of the Germans, to revere its values, and to employ them as a force in the entire struggle for existence of our nation, for they proclaimed the profound meaning of German life and, through all that is transitory and contingent upon time, secured that nobility of soul which sustains the struggles of existence—indeed, which makes people truly capable of these struggles in the first place.
We then understand that the state is more than the sum of its laws, that the people are more than the sum of its members: that it is the unity of all great creations from time immemorial to the present, which we are called upon to further strengthen.
The national soul is an inexplicable, exemplary truth that emerges only in the power of great deeds and in the art of genius, a truth that moves even the mind of the everyday person and, in difficult times, gives his soul the strength to face a great destiny with courage."

- **Alfred Rosenberg, "Dichter und Kämpfer" (*Poet and Fighter*), *NS-Monatsheft*, Issue 118, January 1940**

4. Myth and History

Until the publication of Alfred Rosenberg's *The Myth of the 20th Century*, we were accustomed to equating the word "mythus" with the word "myth" - now we have learned that "mythus" is more than "myth", for the latter is the shell that encloses the former as its core.
Myths are not history, but rather, they are timeless; their origin cannot be determined by research, for myths arise just as folk songs do—they simply exist.
The collective soul urges itself to create and freely form figures as manifestations with a very specific content, which is determined by racial sensibility, and must be exactly as it presents itself, by its own inherent law.

In the myths of the Norse gods, fate reigns, from which no one can escape; struggle is the primal law of life, symbolized by the battle of the Vanir and the Aesir; Odin goes to the spring to gain Mimir's wisdom, filled with the same sacred longing that all Norse men carry within them.
The gods are bound by the law of honor and loyalty, and if they transgress this and place themselves outside such a salutary bond, disaster strikes: the twilight of the gods descends.
The gods, too, fall, but not forever into night and eternal death - for them, too, a new dawn breaks.

Life is eternal, its laws are eternally valid, and the Norse soul experiences the "cosmic-spiritual laws" (pg. 435) with willfulness - willfully, that is, heroically, consciously, joyfully, and willingly.
The Northmen do not lament fate and its blows, but seek the fault within themselves and reproach themselves when they have failed to correctly recognize the meaning of the divine order, and have allowed themselves to be led astray into transgressing the established law.
The heroes around whom the people have formed myths carry the same spiritual substance within them: they, too, fulfill their destiny with a "heroic, unsentimental matter-of-factness" (pg. 399).

We said that myths are not history - in "Studien zur deutschen Geistesgeschichte" (*Studies in German Intellectual History*), pg. 160, Alfred Baeumler[8] cites how Jakob Grimm defines the relationship between myth and history:

"The relationship of myth to history is, in a word, that of fate to freedom."

Myths arise, like language and folk songs, fatedly, unconsciously; the idea, on the other hand, consciously fixes thoughts, just as the poem does, just as mythology does, which offers a sequence and representation of myths; these are formed from man's own decision and his freedom of action.
While there is a contrast between myths and history in terms of the nature of their origin, they nevertheless share an unchangeable, deepest core: namely, the myth.
A prerequisite for a proper view of history is reverence for this immutable element, this eternal constant in the flow of time - if we apply the myth as a standard to the personalities and events of history, we gain the measure of value and the correct understanding; our sense of the "irrepeatability of the times" (Baeumler, op. cit., pg. 163), "of a past that lies behind us as an eternal possession of humanity," is sharpened, but so too is our sense of the repeatable power of that past in the present.

[8] Appendix, Explanations 5

The effects of the innermost forces in history are always different and never the same, because Providence constantly assigns new tasks to humanity; however, the spiritual-racial disposition, the inherent capacity for the unfolding of power, remains unchanging.

The deployment of these forces lies in the free will of the members of the race, and fate holds within itself two possibilities: affirmation or downfall - we read pg. 678 on this subject and hear what Alfred Rosenberg declared on February 22nd, 1934, in a major, fundamental speech in the Reichstag chamber[9]:

"The National Socialist Revolution, though concluded in terms of power politics, stands—let this be said once more—at the very beginning in the history of ideas.
As the first demand of this worldview—that soul and race, but also characterlessness and racial decline, are mutually dependent, and that a soul is born with a race and perishes with it—it must also proclaim a new conception of history, for history, too, is not—as an era that has lost its vitality sought to teach us—a mere enumerative chronicle, but has always been, in its true essence, a matter of judgment, and depending on how an epoch perceived things, so did it shape the past.
Some circles judge people by the achievements they have accomplished for a religious denomination, others by the increase in power they have brought to a dynastic or republican principle - the new conception of history, however, measures the greatness of the men and women of the past in all fields by the strength and perfection with which they preserved the blood and soil of the German nation, by the extent to which they protected the high values of Germanic honor, and by how their creative power has steeled and transfigured spiritual Germany: from this all-encompassing perspective, many seemingly great figures of the past will surely occupy a different place in our consciousness, and a new lineage of spiritual ancestors will emerge in the bright light of our era's historical perspective."

[9] Alfred Rosenberg, "Gestaltung der Idee" (*Shaping the Idea*), p. 35 ff.

5. The Evolutionary View of History

When the aforementioned page 678 of *The Myth of the 20th Century* states that:

"History is not the development of nothing into something, nor of the insignificant into the great, nor the transformation of one being into another entirely, but rather, the first racial awakening of the people through their heroes, gods, and poets is already a climax for all time…"

Alfred Rosenberg thereby rejects a view of history that claims history proceeds "progressively" and develops from the imperfect to the perfect, from the lowly to the higher.
This development, it is claimed, proceeds in stages, slowly and with setbacks, but surely in an upward trajectory which can be observed in all spheres of life; at the end of this progress stands the perfect human being in a united and utterly happy humanity.
The ideal that looms before us is the human being who, in his "totality as humanity" (Hegel), develops into a being to whom all the powers of the world are subject—the human being who can do everything and knows everything.
How enthralled the proponents of these teachings stand before this image - the historian and philosopher of history Karl Lamprecht[10] writes:

"Whoever thinks historically and has a somewhat more precise grasp of a small section of universal history—for example, the history of a nation—will, year by year, be increasingly overcome by a sense of awe at the infinite diversity and fruitfulness of human activity - from this particular feeling, gentle stirrings will, as it were, arise: a devotion to humanity."

And at the end of this lecture stands the sentence:

"Certainly: we approach the altars of humanity in adoration."

Should we be surprised if such ideas confused people's minds and sent them into a veritable frenzy over the greatness and sublimity of all humanity?!

The events of 1914 to 1918 should have had a sobering effect on all dreamers of a coming human paradise, especially in the countries that were defeated in the First World War - but then, in our midst, it was the mob of Jewish literati who performed this dance around the idol of humanity and extolled the doctrine of eternal progress as their sole weapon.
Why is it precisely the Jew who embraces this idea and becomes its representative and propagandist? The idea of human progress is based on the premise that lower stages of development must be left behind, and nothing lies closer to the Jews than to build upon this.
The Jew was the "victor of the World War"[11]: he ushered in a new epoch of development for humanity and could now, in accordance with the doctrine of development, claim to be the true progressive, while at

[10] Professor in Leipzig from 1891–1915, quoted from "Moderne Geschichtswissenschaft, 5 Vorträge" (*Modern Historical Science, 5 Lectures*), 1905 - these lectures were delivered in the USA, and in the preface, he greets the world across the ocean as the "land of the future"!
[11] Appendix, Explanations 6.

the same time declaring the preceding stage to be inferior with true relish and condemning it to the ground - science placed the very hammer of destruction into his own hands, and so, in accordance with his racial disposition, he once again proves himself to be an agent of decomposition, just as Theodor Mommsen[12] had already portrayed him.

The proponents of the theory of development, also called the theory of evolution, now logically assert that if peoples and cultures pass through the same stages, then they must also have the same beginnings and the same predispositions, in that similar structures "develop" from the same seeds - thus, the view of analogous development is linked to that of a similar beginning.
All peoples, closely related, once stood at the same lowest stage: in doing so, one makes use of comparative ethnology and adapts its alleged results to one's own theory, regarding it as proven that the Germanic peoples, too, began at the lowest stage.
Chamberlain, in his *The Foundations of the Nineteenth Century*, pg. 132, Note 1, cites from the first volume of Lamprecht's "Deutscher Geschichte" (*German History*), a passage which features an alleged description of the social conditions of the ancient Germanic peoples drafted "under the auspices of comparative ethnology": here it is reported of a time when among the Germanic peoples "a sexual community existed without any distinctions, all siblings were spouses to one another, all their children were brothers and sisters to one another," etc. - such claims are made even though the "comparative ethnology" invoked by Lamprecht has found no sexual community among humans anywhere in the world (see ibid); on the contrary, even the so-called "most primitive" peoples strive to keep their race pure and effectively counter the dangers of inbreeding.
From the foregoing, it may become clear to us why the grand master of Germanic prehistoric research, Gustav Kossinna—who lived and worked at a time[13] when those developmental theorists dominated the field of science—was not allowed or able to make a name for himself, but instead fell prey to general disdain and contempt.

Now the dominance of those "evolutionary popes" (pg. 60) has been broken and their theory overcome, for we know that:

"...besides transient circumstances of time, there are also unchanging laws of nature which, though they struggle with one another in various forms, remain the same in their direction of action."

- Pg. 107

The Germanic people have always understood "the actions of peoples as deeds," that is, "as formed spiritual power," as an expression of a unique inner nature (pg. 269).

[12] Lawyer and historian in Berlin, 1817–1903 (What is being referenced here is a passage in Mommsen's *History of Rome*, which describes the Jews as being an element in the breakdown of the Roman state. - The Translator)
[13] 1858–1931

6. The Morphological View of History

In 1918 and 1922, two volumes of a sensational work by Oswald Spengler[14] appeared on the German book market: *The Decline of the West: An Outline of a Morphology of World History* - in a gratifying way, the author tackled the "conventional wisdom" of the progress fanatics of the time and set many affirmative and defensive forces in motion, thus generating life.
Alfred Rosenberg also agreed at the time:

"...that is certainly to be welcomed in the intellectual morass of the present…"

- **"Kampf um die Macht" (*The Struggle for Power*), 1925, p. 341 ff.**

Yet nevertheless, from his standpoint at that time, and as later in *The Myth of the 20th Century*, he had considerable objections to Spengler.
Although this cultural philosopher denies that cultures develop progressively from one stage to the next, as Karl Lamprecht, among others, taught, he falls into another error by claiming that world history is a succession of individual cultures (cultural spheres), each of which exists quite naturally and is the expression of a specific spiritual disposition - as he states, in Europe, the Greek (Apollonian), Arab (magical), and Western (Faustian) cultures follow one another, and each culture is to be conceived as a being of organic nature, like a plant or a tree, created to grow, to sprout leaves, blossoms, and fruits, to reach maturity, and then to die; what he misses is that cultures decline along with their bearers, the peoples, and other peoples and cultures step into the void.

In Spengler's depiction of the growth, flowering, ripening, and passing of every form[15], if we pause to reflect on this image, an important—indeed, the most important—element is missing: namely, the root from which every organic being grows.
Spengler says that the form is born, just as every culture is - as Rosenberg (on pg. 403) aptly summarizes it:

"From a murky distance such a cultural circle descends, like the Holy Spirit, upon a piece of earth, whose members experience a heroic age, spiritual-cultural heights, civilizational decay, and decline - from these narratives, conclusions are then drawn that foretell our future."

In a footnote there, we also hear of other such fallacies, which Hans F. K. Günther[16] subjected to a fitting, sharp critique in his "Rassenkunde des deutschen Volkes" (*The Racial Origins of the German People*), p. 366.[17]

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[14] Historian and cultural philosopher, born 1880.
[15] Or "morphe", the Greek word for an essential nature made visible. - The Translator
[16] Professor of Racial Science, Ethnobiology, and Rural Sociology at the University of Berlin.
[17] In *The Myth of the 20th Century*, the footnote reads:

"In the 12th edition of his The Racial Origins of the German People, Dr. Günther has dealt Spengler a crushing rebuke here: Spengler fantasizes about a 'symbol of the first order and without precedent in art history,' namely that the ancient Greeks 'suddenly reverted' from stone construction to wooden construction; however, he overlooks the

As the title of Spengler's work promises, the currently existing Western (Faustian) cultural sphere is both currently dying and doomed to decline: the development of cities offers him a clear sign of this.
Let us hear Spengler himself (Volume 2, pg 101) discuss it:

"The stone colossus of the metropolis stands at the end of the life course of every great culture: it is the sublime symbolism of death for that which has become final.
The soul-infused stone of Gothic buildings has, in the course of a thousand-year history of style, finally become the soulless material of this demonic stone desert."

Or elsewhere (Volume 1, 214):

"In cosmopolitan cities there is no longer any inner life; there are only psychological processes."

Thus he sings the swan song of the Western world and boasts of his courage in bravely facing the inevitable - does he truly think "heroically"?
First of all, he does not think his own thoughts through to their logical conclusion, as Rosenberg puts it:

"Spengler regards rises and falls as a process akin to the life and death of a plant, but in making this rather superficial comparison, he forgets that 'plant species' as such do not die out unless they are destroyed, crippled, or mixed with hostile 'species' - the 'race' of the fir tree persists, even though the individual fir tree dies; the 'race' of the linden tree, meanwhile, is still the same as it was many thousands of years ago.
Following this line of logic, human races as such could remain eternally young as well if foreign blood did not mix with them, if incompatible spiritual opposites did not clash, mix and fuse together."

- *Struggle for Power*, pg. 542

Yes, that is how it is: if the root has remained healthy and retained its strength, then it will sprout again and again and produce the same "species."

Spengler speaks of the Faustian man and of the deed as a "consecration of existence":

"One recalls that scene in Faust in which the meaning of an entire millennium lies, where the spirit of this culture, having matured to its zenith, translates the Gospel's 'In the beginning was the Word' into 'In the beginning was the deed.'"

To which he himself remarks:

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fact that the Nordic racial wave brought this wooden architecture with it, meaning that a new spirit was emerging—not the same one at work, as Spengler likes to attribute to us.
Spengler further notes the sudden change in burial practices during the Vedic and Homeric periods - here, too, Günther must point out to him that it was once again the Nordic blood that brought cremation with it.
As here, so everywhere else Spengler's fantasies come to nothing, however beautiful individual parts of his work may be and however much truth they may contain." - The Translator

"This is the reinterpretation of early Christianity from the magical into the Nordic and Faustian"

- **Volume 1, pgs. 467, 475**

Yet this same Faustian man carries the seed of death within him and is depicted as bound by nature in such a way that, for him, it is not the polarity of nature and freedom that applies, but only the dualism of life and death - we will discuss these issues in greater detail in later chapters.
To this extent, however, we can already understand Spengler: this Faustian man, with his culture, is fatally doomed to ruin and death, from which no escape is possible; in doing so, Spengler pays homage to a mechanistic worldview.
At the same time, Spengler also regresses into the magical cultural sphere, for this bondage to fate, which amounts to irreversibility, is magic, is fatalism, which accepts everything passively, just as fate determines it.
The Myth of the 20th Century concludes its assessment of Spengler as follows (on pg. 403):

"Furthermore, the irreversibility of this 'new' concept of fate is presented as its very essence, and in the end we are confronted with the unexpected fact that Spengler has succeeded in the feat of introducing both the naturalistic-Marxist and the magical-Near Eastern concept under the guise of Faust.
The doctrine of the vegetative nature of human events places us all back in the chain of causality, and the doctrine of irreversibility is meant to subject us to a fate: Spengler does not know the truly Faustian 'I alone will'; he does not see racial and spiritual forces shaping worlds, but rather constructs abstract schemas to which we must submit as 'fate.'
Thought through to its logical conclusion, this brilliantly presented doctrine denies race, personality, intrinsic value, every truly culture-promoting impulse—in a word, the 'heart of the heart' of the Germanic man."

We wish to conclude this chapter with a quote from Alfred Rosenberg dated August 11th, 1921:

"The Russians have a good term for a man who is right too late: they call him a philosopher with a backward mind.
Spengler is such a man: 'The Decline of the West' is not coming, but has already happened; the rebirth of Germanic culture, of Germanism, however, is just around the corner."

- ***Struggle for Power*, pg. 91**

7. Race and Culture

Right from the very first pages, *The Myth of the 20th Century* applies this new approach to history in practice, focusing on the world history of early times, particularly that of Greece and Rome.
Based on the fundamental fact that human ideas and deeds are determined by the law of blood, it traces the paths taken in ancient times by Nordic tribes, driven by a longing for distant lands and a thirst for action: they led to India and Iran[18], to Africa and Egypt; caravans also traveled through Syria to Babylon, and in more recent times, the Dorians and Macedonians to the Greek Peninsula and the Latins to the Italian Peninsula.
Today, thanks to the findings of historical research based on excavated artifacts, we are able to follow the traces of the migrating tribes and make reliable conclusions - however, nothing can change the great fact that:

"The spirit of world history, radiating from the North, has spread across the entire earth, carried by a blue-eyed, blond race that, in several great waves, shaped the spiritual face of the world, even where it was destined to perish."

- pg. 28

It is not the case that wherever Nordic tribes subjugated peoples, they thereby plunged into an existing "cultural sphere" (Spengler) and underwent a complete transformation of their nature, nor is the claim correct that the mixing of Nordic cultures with those of other races resulted in a mutual and beneficial cross-fertilization, thereby elevating human culture to a higher level (the theory of evolution) - rather, where cultures clash, a fierce battle erupts—a bitter struggle for existence or extinction—which is a matter of survival or ruin.
Every compromise becomes a renunciation and signifies the abandonment of an internally fortified position: no true culture of its own can penetrate another, but only destroy it, unless it renounces itself. This fact is rooted in the spiritual values of the race, because culture is shaped solely from the forces peculiar to it—that is, its inherent forces—to the extent that if a race fails to preserve itself and continually allows for intermingling with foreign blood, its own culture loses value, becomes shallow, and disintegrates.
Only in the race and in pure blood can be found fertile ground, on which it can flourish in the best possible form; only here does it find an ability to be nurtured and cared for.

The word "culture" comes from the Latin word "colere", which means to cultivate and nurture; in the same language, "agricultura" means agriculture, i.e., the cultivation of the field, the land ("ager"), and from the same root comes the word "agere," literally: to set something in motion, to act, to be active.
As long as the roots of a people draw their nourishment from healthy soil, life inevitably springs from it, taking shape and producing the culture inherent to the race - while external circumstances may influence the extent of production—that is, what is actually brought forth—and they may hinder the "vitality" of a

[18] Iran has been the name for Persia since 1933 - *"The original Persians were one of the most lively, energetic, and, in terms of poetry and religion, most deeply gifted peoples in history."* (*The Foundations of the Nineteenth Century*, pg. 667).

race from unfolding, they cannot destroy its inner potential, for it is precisely these resistances that will strengthen all its defenses and internalize the creative will so that it bursts forth all the more richly.
It would also be wrong to assume that this will, striving to take form, requires stimuli from elsewhere to become what it becomes - rather, it carries within itself everything it can and must become, and thus, the beech nut also possesses all the potential within itself for the beech tree to grow from it.
One culture does not influence the other, but rather, it struggles with all its might for its own self-realization, overcoming the other culture or being overcome itself - in any case, the victor remains the stronger race, the pure-blooded people whose members possess more “creative powers in the soul” than in the body (Plato).
However, if degeneration has set in and is recognized in time, the process of recovery must begin at the innermost core, as we are witnessing today in the German people:

“The real struggle of today is therefore not so much about external shifts in power accompanied by internal compromise, as has been the case until now, but rather, conversely, about the rebuilding of the spiritual cells of the Nordic-determined peoples, about the restoration of those ideas and values to their rightful place of authority—from which everything that constitutes culture for us originates—and about the preservation of the racial substance itself.”

- pg. 119

8. The Spirit of Nordic Hellenism

Using the example of Hellas, *The Myth of the 20th Century* (pp. 34ff.) illustrates the significance of race for culture and the intrinsic relationship between the two.
The Nordic tribes advanced from the Balkans into the Greek peninsula: they were not uncultivated, crude barbarians who, as earlier historians would have us believe, had simply adopted an existing higher culture and climbed their way up from there, but were instead, and remained for a long time, the bearers of their own richly developed culture; also on the basis of in-depth research and with the help of finds from early historical times, the view that the peoples of the North were incompetent has been overcome, for on the contrary, they were highly creative builders.
If the ancient Mycenaean culture of the Achaeans was already predominantly Nordic in character, the gold finds made there, for example, attest to a highly developed art of goldsmithing - the section "Crafts in the Prehistoric North" at the First International Crafts Exhibition in Berlin in 1938 demonstrated to the whole world how, even in prehistoric times (before the emergence of historical sources):

"...the master craftsman, rooted in the community, was able to make everyday life—and thus work for family and people—meaningful and beautiful with every utilitarian object."

- **Benecke**[19]

This exhibition, too, was an important contribution to the realization that:

"...since the Neolithic Age, the spirit of the North has become the foundation of the entire culture of white humanity."

The Hellenes far surpass the indigenous population of Greece through their systematic physical culture - the Olympic Games[20] at the national sanctuary in the region of Elis, where the statue of Zeus by Phidias was also erected, were dedicated to the deity and constituted the most solemn presentation of man before it in sevenfold competition.
The Greeks show reverence for the nakedness of the human body and celebrate its beauty, especially that of the youth; the fighters enter the arena before their gods in the nude, as for them, worship consists in the care of the body and its harmonious development in beauty and strength.
Great intelligence is combined with a rich imagination in the longing for distant lands and the spirit of conquest, which is evident in the features of the Argonauts (pg. 96).
In ancient Hellas, women were revered and respected, and marital fidelity was held in high esteem, as we see in the example of Penelope, wife of Odysseus.
Heracles, celebrated in myth, was a national hero - when faced with a crossroads, he chose not the path of ease and pleasure, but rather the arduous path of work, struggle, and duty.

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[19] Cf. essay by J. Benecke, "Nordische Grundlagen des europäischen Handwerks" (*Nordic Foundations of European Craftsmanship*), in *Germanenerbe*, the Monthly Journal for German Prehistory, vol. 3, no. 7, July 1938.
[20] According to myth it was founded by Heracles, though it has been historically attested to since 776 BC; they are celebrated every five years on the first full moon after the summer solstice for five days, and since 776 BC, the Greek calendar has been calculated according to Olympiads, i.e., periods of four years.

"Heroism is the life principle of this people"

- ***The Foundations of the Nineteenth Century*, pg. 70**

There we read how the individual found the courage to stand out among such a people, how he dared to possess genius, but also how these Greeks supported and celebrated genius:

"What good would a Homer have done in Egypt or Phoenicia? The one would have ignored him, the other would have crucified him."

How is it that this Greek poet became immortal and is read again and again—precisely by the German people?
The gods, who appear acting so naturally and, like the heroes, also fulfill their destiny in a fateful and heroic manner, are both of our blood and of our spirit: from a spiritual center grow the powers for the fulfillment of destiny, both for them and for us.
In Homer, we see that knowledge of the gods and the worldview merge into one, and in him, the source of the Nordic myth of life bubbles forth fresh and clear, entirely primal and unadulterated; only ailing and distorted "scholars" approach such a source of life critically and feel important when, as a result of "their objective" examinations, they lecture us that these gods evolved from lower, chthonic—that is, subterranean—deities into beings of light, that they were adopted from the subjugated peoples, adapted to their own needs, and skillfully employed by the poet in his poetic work to heighten the tension.
No—the gods are born within the soul of the people, and the poets Homer and, after him, Hesiod, pour the spiritual substance into a fixed form - they are not inventors or copyists, but creators of a living myth. The later Greek historian Herodotus, cited in *The Foundations of the Nineteenth Century*, pg. 67, declares:

"It is Hesiod and Homer, first and foremost, who created the Greek pantheon for the Greeks, gave the gods their names, distributed honors and arts among them, and defined their forms."

And *The Myth of the 20th Century* states (p. 36):

"These deeply pious Greek creations of the soul reveal the upright, inner, still pure life of the Nordic people: they are, in the highest sense, religious confessions and an expression of trust in their own kind and in the deities, perceived with ingenuous naivety as benevolent toward humanity."

From the north, the Dorians and Macedonians brought the rectangular building, which in their ancient homeland must have arisen organically through the use of long timber (*The Myth of the 20th Century,* pg. 389 f.); the castle of Alcinous, king of the Phaeacians, for example, is "built with posts."
The Nordic burial custom is cremation, on which Spengler philosophizes:

"In the Homeric era, the materially inexplicable shift from burial to cremation suddenly occurred, which, as the Iliad shows, was carried out with the pathos of a symbolic act—the solemn destruction of historical duration."

The opposite is true - the ancient Greeks do not believe in destruction at all, nor do they know of deities of the depths or the underworld, for their gods are gods of light (*The Myth of the 20th Century,* pg. 33 ff.)
Zeus is the All-Father, like Odin, and in Homer, Apollo is given the characterizing epithets: light-born, bow-flaunting, gold-sword-wielding (Radiant Sun), golden-haired.
Pallas Athena, the virginal, light-eyed goddess, resembles a Valkyrie, who spurs men on to battle ("Iaossoos"), is a bestower of spoils ("leitis"), and is also rich in counsel and stratagems ("polyboulos").

While the Greek gods were heroes of light and the heavens, the gods of the Near Eastern non-Aryans bore all earthly traits (*The Myth of the 20th Century,* pg. 36):
Demeter, actually Gemeter = the Earth Mother, the goddess of agriculture and the personification of the maternal earth; the worship offered to her is a nature cult with mysteries (cf. Chapter 10).
Hermes appears only in the *Odyssey*, which is younger than the *Iliad*: as the messenger of the gods; he is described as philanthropic, but also thieving and perjured; he is the lightning in the night, carries a golden wand ("chrysorrapis"), and leads the departed into the underworld.
While Athena sprang from the head of Zeus, Aphrodite was born from the sea foam - she is the goddess of feminine beauty and the instigator of the Trojan War; she is described as defenseless and cowardly ("analkis") and treacherously betrays her husband.
Artemis is the goddess of the hunt, but also of the moon, and is thus depicted with a torch and a crescent moon.

As we read in *The Myth of the 20th Century* on pg. 34 ff., there was a conscious struggle over the interpretation of Hellenism in Germany for 200 years before its Nordic values were correctly recognized and perceived from the history of Hellenism - this was only done after the elimination of all foreign-blooded elements, which thus restored these values to the Germanic people:

"The recovery of Hellenism for Western culture is the result of one of the most monumental efforts the Germanic racial soul has made on its path back to itself."

- **Alfred Baeumler, "Hellas und Germanien" (*Hellas and Germania*), *Studies in German Intellectual History***

This essay provides us with fundamental insights and serves as a valuable supplement to the explanations of the myth.
All those who are working today to reveal once more to the German people its ultimate and deepest values, its soul, and to revive them, cannot overlook the spiritual powers as they were revealed in the heroic figures of ancient Hellas - it will be equally necessary and useful, however, to uncover the causes of the decline of Hellenic culture.
We must accurately identify the forces to which the Hellenes succumbed, so that the German people do not likewise succumb to such powers hostile to their innermost life, but rather know how to safeguard their most sacred treasures.

9. Racial Chaos and Its Effects

After the Nordic tribes had invaded Hellas, their thirst for conquest knew no bounds, and the sea surrounding the Greek peninsula posed no obstacle.
Like the Germanic Vikings, they undertook raids and conquests and founded cities and colonies on the islands of the Mediterranean Sea and on the mainland surrounding it: in Asia Minor, North Africa, Italy, Gaul, and Spain, as well as in Sicily, Corsica, and Sardinia.
Wherever the conquerors gained a foothold, they encountered the original inhabitants of the lands and their cultures: these were not destroyed or eradicated, but remained intact, and the words from Schiller's *Braut von Messina* apply to them:

"The foreign conquerors come and go: we obey, but we remain."

- **Quoted in *The Foundations of the Nineteenth Century*, pg. 358**

The Greeks formed the ruling upper class, fortified cities, and founded castles - however, it was not only Greek ships that sailed the oceans of that time, as other peoples had also set out for foreign lands, foremost among them the Phoenicians from the western coast of Syria, from Tyre and Sidon; these were driven not by a longing for distant lands or a heroic spirit, but by the very sober impulse to do business.
The sea does not separate peoples but instead connects them, and so it came to pass that the Greeks no longer encountered racially pure tribes with distinct cultures, but rather found a racial chaos and a Mediterranean culture whose character was overwhelmingly shaped by the Near Eastern Syrian-Phoenician peoples.
These Syrians themselves are a mixed people of Hittites, Semites, and Amorites, with little creative talent but the greatest adaptability; they also have no myths, which their materialistic worldview prevents - what we find in the Bible, for example, are borrowings from Babylon, perhaps also Egypt.
Prominent character traits include: busyness, intolerance, arrogance, cruelty, and fanaticism.
They are not remembered positively, but negatively, in world history; their joy is not in hard work and diligent building, but in the exploitation of what others have created and in destruction - Chamberlain quotes a remark by Mommsen, who writes of the alliance between the Babylonians and Phoenicians to subjugate Greece and Italy, and comments:

"In a single stroke, freedom and civilization would have been wiped from the face of the earth."

In the same Chapter 137 of *The Foundations*, these Asian peoples are characterized as "authentic robbers" who civilize only insofar as they, with enviable intelligence, take up and process all practically useful inventions and know how to cultivate artificial needs among foreign peoples in the interest of their trade, but otherwise rob even their closest tribal kin of every human right—organizing nothing anywhere except taxes and unconditional servitude.

As long as the Greek people stood in uncorrupted racial strength, inferior powers could do them no harm - on the contrary, the Hellenes initially waged a successful struggle, as *The Myth* recounts on pg. 39 ff. how patrilineal law (patriarchy) triumphed over matrilineal law (matriarchy); however, it also already hints at

how, later on, hetaerae and earth-spirit-bound mysteries would re-emerge from the spirit of matrilineal law.
The Greek gods triumphantly confront the ancient chthonic primal forces, and the opposing worldviews are locked in the most bitter struggle to the death (pg. 42 ff.) - thus, Apollo destroys the non-Nordic magical beings, the primordial demons, and displaced by Athena, the ancient earth god Poseidon must dwell beneath his temple on the Acropolis of Athens as a castle serpent.
In the *Odyssey*, Homer describes how this god persecutes Athena's favorite, Odysseus, by every means; we see that the struggle is terrible, and the Nordic principle of light does not always prevail.

The many legends of the Greek people are the pictorial expression of this struggle between the various blood-related spirits (pg. 48): compromises are made, hybrid forms emerge, and the more these Greeks intermix racially and alienate themselves spiritually from their primordial myth, the more violently the waters burst forth from the underworld and the demonic forces rise up.
This process becomes particularly clear to us in the example of Dionysus - Homer calls him "mainomenos" = the raving one, the raging one, and in later Greek mythology, he is the god of viticulture and is depicted as an effeminate, sensual youth with worn-out features and as a drunkard.
Mainomai has the root: man, in the Latin word "mens" = mind; we find this root again in the Greek "mantis" = seer - "mainomenos" thus originally means "he who has heightened his senses, the enthusiast".
This is the person who acts without hesitation, in the highest exaltation of his own being, as the sacred duty dictates, for only a pure and clear mind dictates what must always be done without any regard for consequences.
From such a mind heightened to the highest degree, from spiritual exuberance, arise the greatest and most mighty deeds; these arise from the purest disposition and gain eternal value, for true culture is always and only the culture of disposition.
We never ask about the "what" of a worldview, but rather about the "how," about the disposition: to dare the highest and the ultimate out of pure will, even to defy God himself—that is the brilliant passion we find in the greatest men of Germanic blood throughout all ages.
The Greeks in Hellas knew this as well, for their most glorious figures, without hesitation, walked the path toward a dark, terrible fate once they had recognized it as the path of destiny - here we stand in awe before a great mystery, whose immense magnitude and whose tremendous value we sense and feel more than we comprehend, but which we Germans must always serve in sacred veneration so that we may endure forever.
The Hellenes originally venerated this mystery in Dionysus: to non-Greeks, Dionysus is the god of ecstasy, of lust, of unbridled maenadism[21] (*The Myth*, pgs. 36. 44 ff.); the highest inner exaltation becomes an excess, and instead of growing in the senses, they lose their senses and consume their strength in intoxication.
Sensual passion becomes, in them, sensual lust - the latter robs man of his best powers and makes him effeminate and weak, and the former allows the powers to gather for a powerful deed.
This way of life of the Near Eastern and North African racial groups acts like a deadly poison on the Nordic man and his soul, and if they allow it to penetrate, they perish miserably: this is how the Greeks succumbed, and how the Romans too were shattered.

[21] Maenads = the Latin "bacchantes", meaning women seized by the highest sensual pleasure.

Racial mixing weakens the blood of the peoples and thus their spiritual strength to defend against the enemy's attack on their national way of life - as early as 458 B.C., Isocrates[22] laments that the families of the greatest houses, which had survived the Persian Wars, had been wiped out:

"It is not the city that should be praised as happy which haphazardly gathers many citizens from all corners, but rather the one that best preserves the race of those settled there from the very beginning"

- **Quoted in *The Myth*, pg. 54 ff.**

Wars diminish the ruling upper class, and thus the subhuman rises.
Existing values are devalued and others are put in their place, foremost among them money - just how strongly the greed for gold holds the Oriental people captive is shown by that Near Eastern legend of King Midas of Phrygia in Asia Minor, to whom Dionysus granted the wish that everything he touched should turn to gold; this led him into great distress, and we now understand Shakespeare's words about "glaring gold, Midas's harsh cost."
The "divine Plato" calls all commercial profit dishonorable, because it defiles noble customs - but even Plato, with his teachings, could no longer halt the decline, as *The Myth* concludes its chapter on Hellas:

"And yet, even in its decline, the Greek people had hindered the advance of Asia, scattering their brilliant gifts across the world, which nevertheless helped to create a new culture among the northern Romans and later became the most vivid fantasies for the Germanic West."

The Romans' talent lies in a completely different realm than that of the Greeks - Chamberlain characterizes both peoples thus:

"While the spirit of the Athenians struck at the crown, here it struck at the trunk and roots: Rome was the most deeply rooted of all peoples."

Rome is the creation of an entire people, as Cicero says:

"Our Roman community is founded not on the genius of a single man, but of many men"

- **Quoted in *The Foundations*, pg. 130**

A strong sense of responsibility develops in this people toward the family, the state, and the people; they wage a fierce and ruthless struggle against the Ligurians, a Negroid proto-race (native to Africa), and the Near Eastern Etruscans, who are found on the Italian peninsula, and against the Phoenicians, who pose a dangerous threat to the Roman state from their base in Carthage; we also read pg. 54 ff. and learn how even this mighty tree of Rome is rotting and decaying, spoiling down to its very roots, and how a hideous subhumanity is dragging even this noble Roman people into racial corruption and cultural mixing.
Around the turn of the era, Emperor Augustus once again attempted to save what could be saved, intending to restore legal order in the world ("restauratio orbis"): he insisted that Rome itself should once again adopt the strict customs of the fathers, that the family should be restored to health, which the fathers

[22] Greek orator, 436–338 BC.

of the people had held in such high esteem that for 520 years since the founding of Rome no divorces had occurred, as Valerius Maximus[23] testified around 30 CE - above all, however, the first Roman emperor revered the radiant Apollo above all else and wished that he might banish the corruption spreading ever more widely from the depths of the underworld - and yet chaos prevailed.
As Alfred Rosenberg wrote on August 11th, 1921, which is found in *The Struggle for Power*, pg. 89:

"Ancient Rome perished as more and more peoples flooded into it, as it fell into bastardization, as Syrians and slaves became soldier-emperors, as a dreg of all races, and who, following internal decay, seized the country in its brutal grip."

[23] Roman historian during the reign of Emperor Tiberius.

10. On the Mysteries

In that era of racial chaos, the mysteries—that is, the secret cults of the gods—exerted a great influence, as Goethe writes in *Faust*, *Part II*:

"In the far darkness, the mysteries dwell."

Alfred Rosenberg writes about the Dionysian Mysteries—that is, celebrations in honor of the god Dionysus (*The Myth*, pg. 44)—and about similar secret cults in Phoenicia, Egypt, and Phrygia (*The Myth*, pg. 62ff.).

Participation in such cults, as Chamberlain (*The Foundations*, pg. 640, Note 1) informs us, explicitly suspended one's affiliation with one's ancestral nation; the initiates formed an international, transnational family, just as there is today a Catholic family throughout the world, as Pope Pius XI expressly recalled on July 29th, 1938:

"People forget today that the human race is but a single, great, all-encompassing race."

With the mysteries came the magicians and priests who presented themselves as "mystes," as the "initiates," in order to initiate the "uninitiated"—that is, the "fools," also called "laypeople"—into the secrets - even today, a distinction is still made between priests and laypeople.

Through the mystery cults, their rituals, and their formulas, human beings were able to enter into a direct, physical-spiritual relationship with the deities who revealed themselves to them in the sacred act and united with them - as observed with the Asian people, they have never sought to penetrate the mystery of the myth by immersing themselves in it with their whole soul, by drawing closer through inner vision, and thereby personally experiencing God within themselves; rather, it is far more pleasant and convenient for them to find intermediaries who put the relationship between humans and God in order, and it corresponds to their sensually inclined nature when the service they believe they owe to the deity satisfies the desires of the senses as much as possible; it is no wonder then that in the Asian world priestly castes formed, which duly catered to such desires.

Being a priest became a profession and a business, and the mysteries were both partly state-recognized and supported and partly private cults; there were mysteries that encompassed large communities, and also a wealth of so-called "corner mysteries" that catered to particular inclinations toward sorcery and fornication.

Membership in one did not preclude membership in other cult communities, but rather, it was customary to be initiated into as many mysteries as possible; the motivation for this was likely, to a large extent, the idea of utility—for one can never know what good it might do—but also the fact that the mysterious and magical also piqued curiosity, and the displayed pomp and the promised joys for this world and a higher one stirred the senses - above all, it seemed particularly enticing to come into contact with the Primordial Divine and to gain knowledge of especially potent secret powers, primarily to free people from falling into hell.[24]

These treasures were carefully managed by the Mysteries and properly exploited for personal influence and dominion over the eager masses; they must have become a major source of income and wealth for the

[24] See Explanations 7.

priests of these cult, a wealth that cannot be overestimated, yet the people were content with this, especially the wealthy, for who else had any standing or claim to make?
In the end, money ruled, with the power to even win over heaven.

Our curiosity will surely have been piqued to learn more about these mysteries, especially since they offer insights into the connections between that Asian world and phenomena of our own day, which we must necessarily recognize for what they are.

11. The Mysteries

The oldest and best-known are the Eleusinian Mysteries, named after the Greek city of Eleusis in Attica, which dramatically portrayed the fates of Demeter (Latin: Ceres), goddess of the motherly earth, and her only daughter Kora (Persephone or Proserpina), who has been abducted from her - filled with fear, the mother of the gods wanders about until she finally finds her daughter again and is reunited with her. Through an impressive interplay of light and darkness, along with music, dance, and song, a sensory experience is evoked in the participants of the ceremony; then, during a sacred meal, the flour of the ear of grain, representing the sacred body of Kora, is offered, along with a drink, before sexual union with the deity is performed through a highly dramatic, symbolic act according to the formula:

"I have fasted, I have drunk the mixed drink, I have taken it from the cist (a wicker container holding cult objects, including a replica of a mother's womb), I have worked with it and placed it in the basket, and from the basket into the cist."

The depiction of a "hieros gamos" (sacred marriage = sexual union) is mentioned, as is the jubilant proclamation of the birth of a divine child; sacred texts are also recited during this, containing promises of happiness in this life and, above all, in the afterlife.
A prerequisite for initiation into these mysteries is ritual purity.[25]

While in the Eleusinian Mysteries two female deities are at the center of worship and ritual, in the Mysteries of the Cabiri there are two gods: Cabiros and his son.
The word "cabiri" is of Semitic origin ("kabbirim") and means: the Mighty Ones.
The sanctuary of these gods stood on the island of Samothrace.
The boy is the primary object of worship, and toys and roosters are consecrated to him by the initiates.
A confession was required of those to be initiated into these mysteries.
The phallus (Latin: "phallus" = male member) was the symbol of life-giving nature.[26]

The depiction of the sacred marriage of the young Kabiros to Kora increasingly degenerated into "orgiasmus" (orgies); the mysteries of Dionysus also led their followers into the greatest ecstasies (ecstasy, rapture) (cf. what was said in Chapter 8).
In a nocturnal frenzy through the mountain forests by torchlight, the festival participants entered a state of rapture, so that, amid manifold hallucinations and sensory illusions, they eventually see the god himself appear incarnated in an animal and partake in union with him in the form of the sacrament of food - to do this, they tear the god-animal apart and devour it raw.
Fertility magic is associated with the orgies of this god, who was at the same time a god of vegetative fertility.
The process of tearing the god apart, as depicted in the cult, shows that Dionysus belongs to the class of gods who die and are reborn, whose area of distribution of this belief was the Near East, from Babylonia to Egypt: the Baal of the Bible is also such a god.

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[25] Taken from the work "Die Religion in Geschichte und Gegenwart" (*Religion in History and the Present*), 2nd ed. 1927–31, Mohr-Tübingen Publishers. Vol. IV, p. 327; abbreviated by RGG
[26] Cf. phallic cults in India, *The Myth*, pg. 31, and in Etruria, *The Myth*, pg. 63.

Dionysus is the Sabazius of the Phrygians, and among the Phoenicians he is called Sabaoth (*The Myth*, pgs. 36, 44 ff.).
The novices who wish to be initiated into these mysteries had to wander in darkness before the initiation and lie on the ground, which was splattered with excrement, until the priest, called the "daduchos" (torch bearer), lifted them from the ground, has the defilement rubbed off with flour and bran, and lit their torches from his - as this happens, the cry resounds: "Egeire!" = Arise!, and the call to approach the deity bathed in light is then done, as well as the partaking in the deity's joys and in the frenzies that were described above.
These descriptions are for the most part taken verbatim from the aforementioned standard work on Protestantism, where anyone can read them in Volume IV (keyword: "Mysterien", Mysteries), Volume II (keyword: "griechische Religion", Greek Religion), and Volume I (keyword: "Auferstehung", Resurrection), though they will certainly be surprised that such things have become so little known - now, however, it is surely time for the people of the 20th century to know where the very beginnings and models for the later Christian cult and Christian teachings are to be found (cf. *The Myth*, pg. 76 ff.).

According to the conception of the Oriental mind, man is by his very nature evil, sinful, and in need of union and reconciliation with the deity; this is achieved through a meal, through food and drink, and in a state of ecstasy, one assures oneself of God's presence and savors it.
Before the ordinary mortal can partake in such exaltation, he must descend into the depths, into the mire, despair, and contrition; he must purify himself and also confess.
The deity, for its part, contains a generative principle, God the Father, and a receptive and birthing one, God the Mother; the creation of both is the Son of God, that is, the cosmos.
The "Spirit" later takes the place of the maternal principle—a formless force without attachment - thus the doctrine of the Trinity arises.

By repeating the cosmic act of creation (God the Father and God the Mother generate the cosmos, the world) within the human being, the soul is thereby redeemed from matter (substance) - on this subject, the Danish theologian Ditlef Nielsen writes the following in his book "Der geschichtliche Jesus" (*The Historical Jesus*): the ancient Babylonians, like all Semitic peoples in general, had inherited from an earlier, still nomadic cultural period a triad of gods, a family of gods: Father, Son, and Mother, in Syria had been transformed into Father, Son, and Holy Spirit, even before the time of Jesus.
The order in which these deities were listed was the same in the Babylonian inscriptions 2000 years BCE as it is today in the Christian creed: it has thus persisted for 4000 years...
Among the earliest Syrian Christians, the Holy Spirit was a female being who—as, for example, at Jesus' baptism by John the Baptist—manifested herself in a dove, that ancient symbol of the Mother Goddess.

Equally interesting is what the same author has to say about the "virgin birth": we know today of a number of historical figures who, before Jesus's appearance, were venerated by their admiring contemporaries or posterity as incarnate Sons of God, who had been born in such a supernatural manner - in the ancient South Semitic inscriptions, the royal Messiah is not just any son of man, but the Son of God; he has no human father, but is, as the inscriptions state time and again, directly begotten by the Most High God; the same is said of Babylonian and Assyrian kings, as well as of Alexander the Great and Emperor Augustus.

The contrasts between God and man, spirit and flesh, eternity and time, grace and sin are gradually brought into sharp relief, and the means of bridging these opposites remain the same in Christianity to this day: asceticism against the body, ecstasy, purification (baptism), arcane discipline (secrecy), “Unio mystica” (mystical union with the deity = the bridegroom of the soul), and exorcism = the expulsion of the devil.

12. Syncretism

For centuries before the Common Era, the Greeks abhorred this orgiastic form of divine worship in the Mysteries and left it to foreigners and slaves, yet as foreign elements infiltrated their own blood, their resistance grew ever weaker:

"The deeper religious and creative consciousness sank, the more boldly this chaos of peoples raised its head."

- *The Foundations*, pg. 558

Around the turn of the era, we already see a general fusion of religions in the ancient world—syncretism—which had already begun earlier with the influx of Eastern concepts of divinity and cults into northern Hellas; the foreign-born soldiers serving in the Roman army, who came from all the countries and peoples of the Empire, also brought their native cults with them, which contributed greatly to the spread of these foreign religions at that time.
One cannot imagine the picture of the religions existing in the Roman Empire as colorful enough, and it is above all the educated circles that participated in as many cults as possible; "good form" demanded the most zealous activity here, and even Marcus Aurelius, the philosopher on the imperial throne, allowed himself to be initiated into the Mysteries of Eleusis.
Above all, it was the women in those times of decline who, out of "social considerations," withdrew from the fulfillment of duties and work and, alongside the care of their beauty and socializing—to dispel boredom and make themselves interesting—devoted themselves most zealously to foreign cults, which, moreover, catered extensively to sensual urges.

We can quite easily put ourselves in the spirit of those times if we only think of how, in the decades behind us, but especially during the era of Weimar, a similar trend took hold and a so-called "religious interest" awakened—not within the existing denominations, but in foreign religions and cults.
India and Buddhism enjoyed particular favor - in Frohnau near Berlin, a Buddhist house was founded in 1924 to serve as a spiritual center for this religion, and magazines and propaganda pamphlets appeared in large numbers and found numerous readers; Islam also engaged in missionary work, though it likely held less appeal for women.
In Germany, these successes were not significant, but they were far greater in England and France, where sects sprang up like mushrooms at that time and were introduced primarily from America; "saints" also appeared at the time to confuse people's minds, such as the cunning fraudster Weiflenberg.[27]

Chamberlain notes (*The Foundations*, pg. 578) that England leads the way in the formation of sects, for there, well over a hundred Christian associations with different names possess officially registered churches or meeting places for communal worship - it is striking here that even the Catholics in England form five different churches, of which only one is strictly orthodox Roman.

[27] I could find no corresponding reference to this name. - The Translator

These sects are reminiscent of the decline of the ancient world in the first Christian centuries: at the end of the 2nd century, the Church Father Irenaeus[28] reported on 32 sects, and Epiphanius[29], two centuries later, also reported on some - of these two, Irenaeus was a zealous opponent of Gnosticism.

[28] Bishop of Lugdunum (Lyon) in 178 AD.
[29] Metropolitan of Constantia (Salamis) in Cyprus in 367 AD.

13. Gnosticism

Christianity emerged during a time of religious confusion in the dying old world - however, as the Christian religion became intertwined with the mysteries in Gnosticism, its appeal grew, and it became more attractive to broader segments of the population.
The Gnostics extol their teachings as a higher stage of Christianity, for "gnosis" means knowledge and salvation depends on it—that is, on the knowledge of God, the meaning and purpose of the world, and of personal life, which is attained through the fulfillment of the cult.
Christ signifies the entry of the world of light into the visible material world; it is he who is responsible for liberating the world from the bonds of the evil planetary powers.
The Old Testament is the revelation of a lower divine being, the Demiurge (cf. *The Myth*, pg. 75 ff.).

Since Gnosis, that is, knowledge, can only be attained in stages, people are divided into three classes:

1. The Pneumatics, that is, the Knowers
2. The Psychics, that is, the Initiates, but not yet the Knowers
3. The Hylics, that is, the Uninitiated and the Unknowing

Those Christians who do not possess Gnosis are counted among the Psychics, and consequently, they enjoy only a proportionate share of bliss, not the whole; the Pneumatics, however, attain the full measure, while the Hylics are doomed to ruin, destined to hell, and the Psychics find only a lesser bliss.
Special bearers of revelation and teachers instruct the disciples and gradually introduce them to the mysteries.
Predestination is also taught - no one can acquire the "pneuma"[30] at will, not even by divine grace, but only by those who carry the heavenly spark of light within themselves.
Mysterious initiations are performed, and symbols, seals, invocations, and magic formulas are used in the cult; however, in connection with Christianity, baptism[31] and the Eucharist[32] take precedence - their practices involve not only magical influences, but also the most abhorrent abuse, such as the substitution of the elements of bread and wine with male semen and female menstrual blood.[33]

[30] Pneuma = Greek for spirit
[31] Appendix, Explanations 8.
[32] Appendix, Explanations 9.
[33] BCG, Vol. II, p. 1271 ff.

14. The Influence of the Mysteries on Christian Worship

The Church embraces asceticism—that is, self-denial—arising from the dualism of body and soul, world and God; through withdrawal from the world, contempt for the physical, and the struggle against the body (i.e., the flesh), one creates a reaction against sensuality (i.e., sin).
Through asceticism, one seeks to attain higher powers and special merits with the deity.
A concomitant of asceticism is ecstasy, i.e., rapture from the world: a foreign soul (good or evil) intrudes, and the individual rises to a state of rapture and deification - Christian asceticism is simply a continuation of the preceding pagan form.

Paul has reservations about marriage (1 Cor. 7), as he speaks of spiritual betrothal or spiritual marriage[34], while Thomas Aquinas[35] meanwhile declares married life to be not sinful, yet, in his opinion, it does represent a lower stage of Christian life, whereas the unmarried life represents a higher stage.
Marriage appears merely as a concession to human sensual nature and weakness, for most people are unable to completely master their sensuality; for their desires, the marriage covenant with a spouse—that is, the union legally regulated by the Church—forms a salutary barrier.
From asceticism arose the spiritual exercises of Ignatius of Loyola[36], the founder of the Jesuit Order: man places himself as an instrument in the hands of the spiritual guide and thereby relinquishes all personal will, which the Jesuits call a heroic feat and higher idea of morality - in this sense, monks and nuns constitute a higher order (cf. Gnostics), and Protestantism, too, still retains fasting and abstinence from revelry; even today, deaconesses are forbidden from attending a theater or a concert hall.
The Christian Church also adopts arcane discipline (secrecy) through the "Missa est" (Mass)[37] - for many centuries, baptism and the Eucharist were kept secret from all non-Christians in the Christian Church, and during Lent, candidates for baptism were initiated into the mysteries of the Christian faith and its worship only gradually, step by step.
Finally, exorcism is also performed, that is, the Devil is driven out through the sign of the cross and by blowing on the child to be baptized; the priest also wets the child's nose and ears with his saliva and performs the anointing with oil on the forehead and chest.
The current baptismal ritual of the Catholic Church, established in 1614, still includes these same elements, and the Protestant rite also retains the exorcism - a baptismal formula still in use today states:

"This child, too, is by nature burdened with the same sin as we are, and is subject to the same death as we are."

After these words, the clergyman continues:

"Receive the sign of the cross on your forehead and chest as a sign that you are redeemed through Jesus Christ crucified."

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[34] Key quotes being: *"It is good for a man not to touch a woman - nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband."; "...I wish that all men were even as I myself,* (IE an ascetic)*, but each one has his own gift from God, one in this manner and another in that."* - The Translator
[35] Catholic theologian, died 1274; his writings were canonized in 1322, i.e., declared to be absolutely valid.
[36] Spanish knight, 1495(?)–1556, canonized in 1622
[37] Appendix, Explanations 10

15. The Destructive Power of the Asian-African Mysteries

A defining feature of the religious outlook of the people of the Near East, Phoenicia, and Etruria is their desire to objectify and make tangible the divine: the myth becomes mystery.

For them, the meaning of life is not exhausted in the expression of the personality according to inner laws and in the fulfillment of this destiny through a self-evident willingness to sacrifice and devotion to the spheres of life willed by God, which is the family and their people; they do not recognize the sanctity of marriage, fidelity, and work - for the pure Aryan, on the other hand, everything is sacred, and God and myth are everywhere, thus he knows no images, but has only symbols of the divine, in which is revealed the knowledge he possesses of the ultimate connections.[38]

These signs also speak only to one who likewise knows of them; he knows of the harmony and interflowing of God, man, and the world, of life and death - the mixed-race people of Asia, on the other hand, fear the deity, for this deity does not live within them and through them, but outside and against them.

One gives the body and one's well-being their due, is lazy, insolent, frivolous, fatalistic (leaving things to chance), and devises ways to nevertheless satisfy, constrain, even outwit and deceive the deity; they leave the worry and effort involved to others who pretend to know how to handle it, but who in turn make a business out of it - no one resents them for this however, for even this profession must exist, and just as the shrewd, cunning merchant is valued and respected by them, so too is the Church, which understands its business.

The Church, in turn, is not at all averse to seeing people indulge their senses in every way, to seeing them cheat, steal, and murder - on the contrary, the more God's punishment is to be feared—of which the Church knows miraculous things—the higher the penance must be set, and the more lucrative the business becomes.

Even today, they preach this in both Christian denominations and are almost intoxicated by it: "The greater the sin—the greater the grace" - thus the opposites arise: body and soul, spirit and soul, life and death, sin and grace, and there must necessarily be a redemption and a reconciliation, because the opposition reigns.

Sensuality and pleasure are set against asceticism: while the former rapes, murders, and robs, the latter prays in the monastery and practices the monastic vocation, though in doing so he generally does not deprive himself of anything; both complement each other, and the gaping chasm between God and humanity is bridged and balanced.[39]

The Pope administers his treasury of "satisfactions"—gained and stored through the many good works of Christ and the saints and the surplus merits of monks, nuns, and other devout worshippers—which he makes available when he grants indulgences - we recall here Johann Tetzel, who provoked Luther's objection and became the occasion for the posting of the theses in Wittenberg on October 31st, 1517; furthermore, every church, city, profession—including thieves and prostitutes—every social class, every age and gender, and even every illness has a patron saint in Heaven, a specific saint or holy figure whose merits benefit those who ask for help, provided they donate candles and generous offerings in return.

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[38] Appendix, Explanations 11.

[39] Cf. *The Myth*, pg. 94, 170f.

It must be strongly noted that the teachers who establish and define the dogma—that is, the doctrines of Christianity—emerged from that racial chaos of decaying antiquity - indeed, one can scarcely even surmise, with regard to any Church Father—save for a few Greeks—to which ethnic group he primarily belonged (cf. *The Foundations*, pg. 256) - thus arises the class of theologians who, following the model of the mystery religions, are the sole "knowers and initiates," the pneumatics, i.e., the bearers and mediators of the Spirit; they know how to settle every account with God on behalf of the "uninitiated," provided he is the owner of earthly goods.
Of course, anyone who cannot "buy" the "blessings of the Church" is a "Hyliker", who thereby falls prey to damnation and Hell - this, in turn, must exist for a reason, and there must be people inside, and it must be terrible there, for otherwise the enticements of Heaven would offer no incentive, and fear would be lacking when all other enticements prove fruitless.

Where these powers seize and overcome man, he loses his high calling and his nobility, his honor and his freedom - while the Aryan never conceives of God in His fullness, the non-Aryan conceives of Him as he pleases and subdues Him.
The priest of the Confessional Front knows exactly how to tell us that God revealed Himself in the Old Testament and ultimately in Jesus Christ—a fact that is literally established—and has not revealed Himself since; therefore, they themselves have to reveal to us (and woe to us if we resist this) what God's will is for us in every case.
For the Aryan, God is everywhere and now, a living force and eternal creativity: macrocosm and microcosm[40], our eternal strength and eternal responsibility.
The Aryan also knows: it is not important that I live, but that I live, act, create, and fulfill the divine mission given to me, as to every other human being; everything belongs to God and God is everything, and man is only as significant as his ability to fulfill the tasks of the One who entrusted him with life so that he might take responsibility for it.

Religion becomes a "pleasure" for this priestly caste and its followers, and they positively revel in it; a supreme sense of self-importance swells within them, and even grants them the right to look down with contempt upon those who still toil in earthly tasks, while they themselves already enjoy heavenly joys down here—joys that they would consider a sin to miss out on or exchange for the simple duties of the day.
Thinking, too, becomes a pleasure: mental work is no longer a duty and a task as part of the whole, but an end in itself, a thing in itself.
Everything becomes separated: body, mind, soul; the "I" exerts itself completely in one of the three without regard for the other functions, neglecting the others while believing that it is pleasing to God when it lives itself out fully in one.

With the development of such an individualistic, rootless, intellectualistic worldview, the axe was laid to the root of Greek life (*The Myth*, pg. 79), and a pernicious poison has also penetrated the marrow of our people.
The struggle of the first post-Christian centuries, the struggle of various racial souls against the many-headed racial chaos (*The Myth*, pg. 76), is not yet over, for even today, the Syrian-Near Eastern

[40] Appendix, Explanations 12.

mindset, with its superstitions and magical beings, still leaves behind everything chaotic, broken, and decayed, and “Christianity is strangled by its ambivalent character.”

While the Church says: as is the faith, so is the man, making human worth dependent on its dogmas and their upholding, the Aryan’s insight reveals in contrast: as the man, so his faith (*The Myth*, pg. 145).

16. Dualism

Christianity recognizes two (Latin: “duo”) principles, and thus adheres to a dualistic worldview - admittedly, however, Christianity aims to be a monotheistic religion[41] in which only one God is worshiped, but this God has a triune nature (Trinity), one who creates, redeems, and sanctifies in the three persons: God the Father, God the Son, God the Holy Spirit; these three in their threefold activity cannot be conceived of without seeing what each one does alone as standing in contrast to what each of the other two does:
God the Father embodies the creative thought - one would now have to assume that what God creates, who represents the perfect and the good, is also perfect and good; this, however, is not the case, for the cosmos and humanity requires redemption, and the ethical principle inherent in them requires sanctification: thus, the Christian worldview is distinctly dualistic.

As we have already noted, this dualism is emphasized most strongly in order to keep man in dependence, in fear and in constant dread of the deity, so that, according to the Constitutions of Loyola:

“...he may allow himself to be guided by divine Providence through the superior, as if he were a corpse.”

- *The Myth*, pg. 177

Whether this is expressed as consistently and openly as by the Father of the Jesuits, or more cautiously and moderately, it does not alter the fact that this Christianity signifies servitude - true, a transcendence, a balance, a freedom is proclaimed, but it is deferred to the completely uncontrollable time after death.
No devout Christian is certain—no matter how pious he may have been and how obedient to the rules and doctrines of his church—whether he will indeed receive this compensation and attain freedom, for he is, after all, entrusted solely to God’s mercy, and God’s decision may turn out to be negative - this, too, is consistent, since creation itself was not perfect.
The Pope, of course, has the power of the keys to open or close heaven, according to that much-contested passage in Matthew 16:19[42], for he is, after all, the successor of Peter, the gatekeeper of heaven: this is a concept also known in the Eastern world, where the chthonic deities there possessed the key to Hades (the underworld), and accordingly, Janus[43] possessed that of heaven.
The Catholic priest derives his greatest authority and judicial power from the power of the keys, and he takes the place of God; therefore, the devout Catholic kisses the Pope’s slipper and the priest’s hand, as well as his robe.
“Ego te absolvo”—I absolve you—the priest may say to the penitent, but things take a different turn when a human child is nearing the end and receives the sacrament of last rites - in this case, when things get really serious, the priest does not appear quite so self-assured, emphasizing the “I”—“ego” te absolvo—but rather the formula goes:

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[41] Monotheism, i.e., having one God, as opposed to polytheism, i.e., the worship of many gods.
[42] Appendix, Explanations 13.
[43] Janus, the ancient Roman god of time, presiding over the year and the day—that is, over light—and also lord of war and peace, is depicted with a scepter and a key: “janna” = door.
The first month of the year, January, is named after him.

"Through this holy anointing and His loving mercy, may God forgive you for what you have sinned through (your senses). Amen."

Even the Church, which claims universality over every human being, the Church whose main dogma is "extra ecclesiam nulla spes salutis"[44], the Church that promises a complete guarantee for every soul that entrusts itself entirely to it—even she cannot fulfill this promise for the reasons cited above, and in the end merely "commends" the soul to the mercy of God, over which she has no control - how disappointed must a person be in their dying hour, no longer to hear the familiar and certain "Ego te absolvo," but to be thrust into an uncertain future that they had assumed to be certain for themselves and had imagined as a blessed life!

To avoid such disappointment as much as possible, the priest is always ready to administer this sacrament only in the very last hour, when the sick person is truly about to die; the people then say that the sick person has already been "administered" and speak of him as if he were already deceased.

In the obituary we then read: "Having been well provided for with the means of grace of the Holy Church, he passed away..." - and everything on earth continues as usual.

[44] Latin for "There is no salvation outside the Church."

17. Monism

It is no wonder that the Aryan rebels against the doctrine of man's servitude and seeks to free himself from the fateful dualism that robs him of his dignity: it is far more in keeping with his innermost nature—his intellectual and aesthetic needs—to arrive at a self-contained and unified view of the world.

Philosophers "have always had a tendency to move beyond dualism toward monism," that is, toward a unified explanation of the world - the philosopher intellectually justifies this urge as follows:

"The motivations are obvious: the unity of reality is so great and tangible that it seems to reject the very idea of a composition of two completely different elements; added to this is the mind's tendency to simplify reality, as the desire to explain things means reducing the manifold phenomena to simple principles."[45]

When thinkers strive to get to the bottom of reality, of ultimate being, two paths open up before them: they say there are two realities or forms of being, namely body and mind, and since only one of the two can be the ultimate principle, they either trace "mental processes" back to the physical, or, conversely, the physical back to the mental.
Some assert that the body, substance, and matter are the real in themselves, and that all mental processes derive from them: this form of monism is called materialism; others, on the other hand, teach that mental processes are the reality in themselves and that the physical world is merely a manifestation of the spiritual: this form is called spiritualism or idealism.

Materialism is an overestimation of matter and the forces (energies) springing from it, for the best possible utilization of the material world is supposed to elevate humanity to ever-greater perfection and bring about a state of bliss on earth - thus, materialism becomes the philosophy of Marxism and of Bolshevism, which carries it through to its ultimate conclusion.
Idealistic monism elevates reason to the throne as a goddess and worships it, as indeed happened during the French Revolution - as Alfred Rosenberg writes (*The Myth*, pg. 125):

"An overwhelming power of idea-forming reason will lead to the binding of various entities under ever more comprehensive ideas, in order to ultimately arrive at a single principle for explaining the world; this formal monism, in turn, takes different forms, depending on whether one wishes to derive the idea of the 'world' from the idea of matter (absolute matter, i.e., a perfect abstraction, is an idea) or from the idea of 'force' - the former are the mechanists, and the latter are called energeticians."

We recall that until 1933, a Monist League existed in Germany, uniting the various strands of monism with the aim of "warding off the ever-growing danger with which ultramontanism and orthodoxy threaten our entire scientific, cultural, and political life"; the League fiercely opposed religious dualism and the position of power of the Christian churches based upon it.
Under the Leipzig professor of chemistry Wilhelm Ostwald, this association experienced a period of great flourishing, and in response, the Protestant side founded the Kepler League (1907) out of the realization that monism posed the gravest dangers to the Christian faith.

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[45] Friedrich Paulsen, "Einleitung in die Philosophie" (*Introduction to Philosophy*), 16th ed., pg. 49.

On the Catholic side, it was described as the gravest struggle in which the Christian faith had ever been embroiled: indeed, the German spirit was no longer willing to tolerate the bondage that still threatened free science, and pressed for a unified understanding of nature and its laws.
Meanwhile, buoyed by a regained sense of freedom and an unbridled faith in the power of energies, monism shot far beyond its mark by believing that it could ultimately detach itself from the elementary laws of nature and rise above them: it does not recognize bonds to race, blood, and soil, which are, after all, simply a given of nature, but sought to master fate and render it powerless through human culture - according to the Hamburg Theses of 1920, its adherents advocate for world peace, ethical socialism, and the elimination of racial hatred and hostility.
Rosenberg calls the monist a dogmatist because he casually overlooks the ultimate primordial phenomenon, namely that of polarity.

18. Polarity

On page 125, *The Myth* speaks of the primordial phenomenon, that is, the very last phenomenon, the purest, which does not contradict itself: this is the ultimate knowable and known, encompassing everything within itself.
For the Aryan man, however, this primordial phenomenon is the polarity of all phenomena, but also of all ideas - we know that poles are the two endpoints of axes about which rotations occur, as in the case of the Earth's axis, they are the North Pole and the South Pole; these poles are fixed, and indeed opposed to one another, and one cannot exist without the other.
We have learned from physics that there are two kinds of electrical substances, that plus—or positive—and minus—or negative—electricity are distinguished according to their location at the positive and negative poles - thus, "negative" electricity always appears simultaneously with "positive" electricity: "both forms are equally positive, only with opposite signs."

Electricity discharges between a positive and a negative pole, and just as polar to one another is the duality of all being: physically, light and shadow, hot and cold, finite and infinite; cosmically, summer and winter; anthropologically, male and female, body and soul; spiritually, true and false; morally, good and evil; dynamically, movement and rest; positive and negative.
Even life and death are not conflicting opposites to the Nordic people, just as they do not view winter as a hostile opposite to summer, but rather see both as existing in a beneficial balance with one another - thus an old peasant saying goes: "If there is no winter, there is no summer."
The Nordic people are aware of a "counterplay of fateful circumstances": the Hagal rune encompasses both the rune of life and the rune of death; the "Hagall," the all-encompassing, symbolized by the sacred Hagal rune, the six-cross, was well known to the Nordic people as an expression of the eternal divine order (Hans Strobel).[46]
All opposites are not to be resolved through monism, nor are they conflicting and hostile, i.e., dualistic dualities - rather, they are posited simultaneously, and thus, polarity always signifies the simultaneity of opposites, whose respective dimensions and conditions cannot be explained as emerging one after the other (*The Myth*, pgs. 123–26).[47]

Just as the two types of electricity, positive and negative, when connected to one another, do not remain bound to themselves but produce electrical force through balance, so all dualities are set side by side so that, through balance, they produce what we call creative life - thus, "I" and "the universe" (microcosm and macrocosm) also stand opposite one another as two ultimate polar conditions, and the emphasis that a soul places on one or the other (with subconscious recognition of the eternal law) helps determine the essence, the colorfulness, and the rhythm of worldview and life (*The Myth*, pg. 126).
There are another two poles that determine essence, color, and rhythm: dynamics and statics.

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[46] See Hans Strobel, "Bauernbrauch im Jahreslauf" *(Peasant Customs Throughout the Year*)
[47] Appendix, Explanations 14

19. Dynamics and Statics

In Greek, “dynamis” means power, strength, and effectiveness; the root verb is “dynamai,” meaning “to be able to,” “to be capable of,” or “to accomplish.”
Statics comes from the Latin word “stare”, meaning “to stand” or “to have a firm footing” - statics and dynamics thus imply that one’s attitude toward life can be directed either toward achieving a firm footing—that is, toward stability and tranquility—or toward orientation and action, here toward becoming, there toward being, which are likewise polar opposites: hence, we distinguish between dynamic and static worldviews and attitudes toward life.

If we wish to determine whether a person holds one or the other view of life, we can never state in our judgment of them that they possess a purely static or purely dynamic attitude toward life, but merely indicate which feeling is the predominant one in them.
Our general observations are that we encounter a category of people who are completely absorbed in their profession, whatever it may be, that is, who live entirely in and for it, and who also pay no heed to personal well-being, but are content when the cause they represent moves forward - thus in this way do they also become capable of distinguishing between person and cause, an art that has been lost to broad sections of the people, but which must absolutely become common knowledge again, especially among those entrusted with leadership - the cause at stake is the sacred concern for people and clan, for race, blood, and soil.

For those who strive selflessly and devote all their strength to the work, rest is also a necessity, for where there is work, breaks must be taken, and those who think deeply need time for reflection.
Constant community life compels one into solitude, where one’s strength is continually renewed.[48]
For the energetic doer, rest is not an end in itself, but a means to an end: his attitude toward life is dynamic, his life is action, his essence is struggle - the person thus characterized is the ideal embodiment of the Nordic personality.
The ideal is never fully attained, but remains the only goal worthy of a German, especially since the aptitudes to strive for it successfully are present within him; the highest fulfillment, however, also means the greatest happiness.
When National Socialism created the organization “Kraft durch Freude” (Strength Through Joy), the expression denoting this is not a slogan, not a phrase, but has inevitably emerged from the National Socialist worldview, for strength and joy are polar opposites: exhausted strength wants and must replenish itself and longs for joy, and experienced joy, in turn, generates a sense of elation that seeks and must find release in vigorous action.
The “I,” which is absorbed in work and finds its most beautiful fulfillment there, rediscovers itself by experiencing other forms of beauty, in order to renew itself and devote itself once more to its duties - whoever has not yet experienced this interplay within themselves knows nothing of the deep meaning of being a whole, full, rich human being.

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[48] Cf. “Einsamkeit und Gemeinsamkeit. Zehn Vorträge d. 5. Arbeitstagung des Amtes Schrifitumspflege“ (*Solitude and Community. Ten Lectures from the 5th Workshop of the Office for the Cultivation of Literature*), edited by Haus Hagemeyer and published by Adolf Spemann, Stuttgart. 1939.

We may well spare ourselves the trouble of now also describing the person who is concerned above all only with his own lovable self and for whom peace of mind is paramount, who avoids conflict as much as he can and lulls himself in comfortable security, the well-known philistine who prefers to see and hear nothing when dangers loom and storms threaten, and who takes a mischievous delight when others fight and bleed while nothing personally happens to him and nothing is demanded of him; the one who, on top of that, is unspeakably proud of his static outlook on life.

Today his comfort is disturbed because he has been exposed for who he is, and he in turn leaves no stone unturned to defend his standpoint and the justification for his very existence - thus, we are not surprised when, in response to the above description of the dynamic person, he immediately has the retort ready: "The one you're portraying there is the overachiever, whom I reject and hate."

This objection is merely proof that the one who raises it is unable to separate the person from the cause, and is unable to comprehend the dynamic person's questioning attitude toward life, which is concerned solely with one thing: helping the ideal cause to victory through the commitment and dedication of the "I."

The overachiever, too, certainly develops powers, but with the aim of attaining a position (stasis) for himself from which and upon which he can then indulge the inclinations of his "I" undisturbed and live out his life, whether by setting himself up as a tyrant over others, or that, as a despiser of humanity and the world, he withdraws into himself or seeks to live out other personal desires that constitute his happiness and fulfillment: he will experience nothing other than that he never attains his happiness and true enjoyment, but rather becomes entangled in turmoil and chains, and thus comes to need redemption.

Based on the above, let us now outline the dynamic and static attitudes toward life in a diagram for clarification:

Dynamic Person

Seeks struggle
Is a fighter
Peace is a means to an end
Strives for progress in work
Seeks to transcend oneself
Fulfilled duties

Static Person

Loves peace
Is a philistine
Peace is an end in itself
Strives for personal well-being
Pleasure
Is self-sufficient
Fulfilled desires

Alfred Rosenberg now observes that if anything is characteristic of the essence of the Germanic man, it is the dynamism of his inner and outer life, and if any aversion dominates him, it is that he rebels against all rigidity and against all dogma.
The Germanic man, too, knows himself to be bound—namely, to nature and its eternal laws—and that he is nature himself, for nature is also an eternal creation and eternal becoming, not a one-time event; God is not for him a one-time revelation that is then transformed for as long a time as possible into a "being," into eternal "truth", but rather, the dynamically perceiving human being, consciously or unconsciously, does indeed allow his "being" to work, yet his work pursues an eternal becoming as an expression of his being, without needing magical, unprecedented "revelations" as miracles for his spiritual experience: this ongoing 'becoming' struggle for "being" is the Germanic religion.[49]

"Revelation within the Nordic sensibility can only be an intensification, the crowning of a becoming, not the destruction of the laws of nature."

- *The Myth*, pg.134

Now we can add to the above schema:

Dynamic Person

Concerned with "becoming"
The continuous work of God
Freedom of thought
Love of freedom
Tolerance

Static Person

Concerned with "being"
One-time revelation
God's dogma
Servile bliss
Intolerance

If *The Myth* now presents, on pg. 127ff., statism as the essential basis of the Jewish religion and the Christian denominations, portraying it as the attitude toward life peculiar to Asian-African people, it has been countered that Mohammedanism[50], an Asian-Semitic religious foundation, has unfolded immense power and has therefore proven itself to be a dynamic, not a static, worldview, with particular reference to the conquest of Spain and the later advance of the Turks as far as Vienna - an article in the *V. B. (Völkischer Beobachter)* of July 11th, 1937, titled "Umschwung im Nahen Osten, Ibn Saud und die Haltung der islamischen Welt" (*Upheaval in the Middle East, Ibn Saud, and the Stance of the Islamic World*) states:

[49] Appendix, Explanations 16
[50] Appendix, Explanations 15

"The history of Islam is the history of its explosions."

However, the forces that make Mohammedanism appear so dangerous do not stem from a dynamic, but rather from a static outlook on life.
The religion of Islam is entirely focused on the hereafter, and the joys of paradise to be expected there allow the Muslim to go joyfully to his death in battle, because the greatest sensual pleasures await him there.
His faith stirs him to the strongest fanaticism and the sharpest intolerance toward all unbelievers, whom he persecutes with exquisite cruelty - and the goal? Submission to the law of Muhammad.
A strict division exists between masters and slaves, believers and unbelievers; the Muslim conquers in order to rule unconditionally, to make the slaves work for him, and to exploit the vanquished, for his greatest fulfillment in life is—pleasure.
In his trust in God he is a fatalist, which implies that, when he feels called by God, he also dares and accomplishes the utmost.
The characterization of Ibn Saud in the aforementioned essay is excellent:

"...a devout Muslim of the Wahhabi sect, a man of ascetic lifestyle, unyielding work ethic, dogged energy, and fanatical obsession with his divine mission... The staff of the Saud is long. It reaches across the desert, and the Bedouins fear it..."

Those who habitually exercise their minds by seeking contradictions and know no greater joy than uncovering them may perhaps object to what has been said in this chapter, that National Socialism does not strive for dynamism at all, but rather for static equilibrium, when the Führer repeatedly proclaims to his own people and to other nations that Germany wants peace and needs tranquility - Adolf Hitler is bitterly serious about this peace, but not about a peace whose blessings would lull the people into a comfortable state of tranquility, for only constant and utmost readiness—that is, activity—guarantees and preserves peace, which must be constantly re-won through the full commitment of the entire nation: thus, only the vigorous and dynamic peoples are the guarantors of peace.
The statement that our Führer and Mussolini have so often made—that the Berlin-Rome Axis guarantees the peace of Europe—is not a slogan intended to bluff, but contains a profound truth that is ideologically grounded.

While in the religious sphere, the conflict between dynamic and static values in the West has not yet led to a clear decision in favor of the former, this struggle has been waged far more decisively in the realms of art, philosophy, and science, and has "ended with the defeat of the terror of the Index and the stake..." - here the European spirit reveals itself in all its dynamism and in its clearly polarized conception of existence.
At the same time, however, it becomes evident that a dispute over forms moves the Nordic European less than inner character value: the Germanic creative artist is not concerned with depicting something universally valid, nor with finding beauty and form, but with expressing the essential nature of the soul and character.

20. The Germanic Rebellion Against Dogma

While it was stated above that no clear decision has yet been reached in the religious sphere regarding the debate between dynamic and static value systems, it should not go unmentioned that, particularly among the Nordic peoples, rebels have repeatedly risen up to oppose the dogmatic constraints of the churches, prioritizing freedom of conscience and intellectual integrity.

The Myth (pg. 79) speaks of a positive and a negative Christianity, both of which are locked in a fierce struggle with one another:

"The negative insists on its Syrian-Etruscan tradition, on abstract dogmas and time-honored customs; the positive once again awakens the forces of Nordic blood and finds itself conscious, just as the first Germanic tribes once did naively when they invaded Italy and breathed new life into the ailing land."

It is precisely there that we are also shown how life becomes rigid and ossification sets in.
As Rosenberg puts it, and as we summarize it: reason and will, as long as they feel bound to the laws of nature, draw nourishment from the roots of blood and race and grow organically from there, remaining purposeful, alive, and drives us to action.
Now, to the extent that the root decays and the natural, healthy nourishment is withheld, reason becomes more uncertain, and man no longer knows from within himself what he wants: instead of the inner, self-assured anchor, he seeks one that lies outside, an unnatural, artificial one, instead of the organically grown one, a manufactured one, a constructed one—that is, reason "ossifies into rational constructs."
The will, once ossification occurs, does not derive its drive from within the person, but allows itself to be determined from without; it does not rise to the realization of the genuine and true that lies within the soul, but rather "descends to magical, enchanting impulses, which gives birth to superstition upon superstition."
Chamberlain writes about just how much the dogmas of the Roman Church are artificial constructs, how they represent outright "absurdities" (*The Foundations*, p. 572): doctrines concerning the nature of God, the relationship of the Father to the Son, the eternity of hellish punishments, etc., were determined by majority decisions (of bishops who often could not read or write) and became binding on all people from a certain day onward, and were enforced so strongly and absolutely that they had to submit unconditionally under threat of eternal hellish punishment (cf. *The Myth*, pg. 133).
Even today, the Church demands the same blind obedience that the emperors in Rome once demanded of their subjects for their decrees: such an imperial command was called a dogma.

In ancient Greece, the word was used for a doctrine that a philosopher had formulated and defended - now, the faithful of the Catholic Church are nothing other than precisely that: subjects.
These subjects must simply accept the tenets of faith; they are not permitted to think, examine, or interpret for themselves, and they must not doubt in the slightest, but must content themselves with their "subjected mind."

"Outwardly, the sacrifice of personality is demanded; inwardly, the sacrifice of freedom."

- *The Foundations*, pg. 664

This straitjacket of Roman dogma spells the death of the free creative activity of the Germanic people, and because Rome is aware of the danger, the stirrings of the Nordic spirit are suppressed with iron consistency - it is therefore not surprising that the rebellion against this oppression begins relatively late. In the preface to the third edition, *The Myth* names two of these great combative personalities: Roger Bacon and Meister Eckhart, who broke the chains that hindered the free flight of their spirits; Alfred Rosenberg has erected a beautiful monument to the latter in *The Myth* and brought this outstanding Nordic personality closer to the Germans (pp. 216–259).[51]
The Anglo-Saxon Roger Bacon (1214–1294), a Franciscan monk, was called by his contemporaries "Dr. Mirabilis"[52], the wonderful doctor. Goethe says of him:

"The whole magic of nature has dawned upon him, in the most beautiful sense of the word."

Bacon called Thomas Aquinas[53], the orthodox theologian of the Roman Church, a "boy who teaches everything without having learned anything himself" - human beings do not gain the foundations of knowledge from books and discussions, rational disputes, and hair-splitting over traditional knowledge, but from the exploration of nature and the laws and forces inherent in it.
Bacon invented the telescope and thus lays the groundwork for the later discoveries of Copernicus[54], Kepler[55] and Galileo[56] in the starry sky, which he already foresees: he is the "incomprehensibly great mind who encouraged those living in his time to discover the Earth by sailing westward to reach the East."
The arguments with which, 200 years later, Christopher Columbus justified his great feat, with which he promoted and demonstrated the feasibility of his enterprise, originated with Roger Bacon - but two centuries had to pass before Bacon's research and the insights he gained bear fruit.
The Roman Church, to which he wished to remain a faithful son, ruthlessly employed every means at its disposal to hinder the work of this fiery mind and to nip in the bud the evils threatening the edifice of doctrine.
People kept in a state of constant fear are easily beguiled: Bacon, who experimented extensively, was portrayed by the Church as a sorcerer who cultivated ties with satanic powers, and that was reason enough for his contemporaries not to believe him, but rather to condemn him; in the opinion of the people, he got exactly what he deserved when he was banned from writing, and those who read the results of his research that have already been put to paper were punished with excommunication, i.e., expulsion from the Church; people also further agreed with Pope Nicholas III when he punished him with severe imprisonment, from which he was only released shortly before his death.

"The struggle being waged here, Rome's struggle against Germanic culture, lasts for centuries and costs much blood and suffering."

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[51] Appendix, Explanation 2
[52] A scholarly accolade, something that was common for doctors of theology and law in the European Middle Ages up to early modern times. - The Translator
[53] Cf. Note 50: He combined the teachings of the Church with those of Aristotle, which, since 1879, has been the official philosopher of the Roman Catholic Church.
[54] Appendix, Explanations 17
[55] Appendix, Explanations 18
[56] Appendix, Explanations 19

- **cf. *The Foundations*, pg. 763 ff., also *The Myth*, pg. 172 ff.: "Vom Typus Medizinmann" (*On the Type of the Medicine Man*), *The Myth*, pg. 120 ff.)**

The dynamic, creative Nordic spirit can be suppressed, but not eradicated, for time and again, and ever more strongly, it breaks through.
Germanic science is a heroic science, as the creation of race and blood; if anything is characteristic of the nature of this race, it is the dynamism of its inner and outer life, naturally and necessarily paired with an aversion to any form of stagnation (*The Myth*, pg. 130) - the Nordic man, too, needs a foundation and finds it within himself, for he knows the natural, organic bonds arising from the laws of nature, which will be discussed in detail later.
Where foreign and interracial bonds are inevitably imposed upon him, the freedom-loving spirit rebels and breaks the chains with which he has been bound.

21. Martin Luther

There is fierce debate surrounding the figure of this man, whom we count among the greatest that the German people have produced; the struggle for or against him has raged for over 400 years, and for just as long, theologians and scholars have also debated him and his work with equal intensity.
Everyone wants to understand him, and yet everyone sees him differently: while some curse him and lay the entire blame for the unfortunate denominational schism in Germany—with its grave consequences—at his feet, others exalt him to the heavens and revere him as God's messenger and the rightful interpreter of the Christian message of salvation - in this context, it must not be forgotten that even within Protestant Christianity, which honors him so highly, there is by no means a unanimous opinion regarding the person and work of its greatest theologian.
We do not interfere in this dispute, but believe it is high time that all Germans, setting aside what is and will remain controversial about this great man, discover and embrace what constitutes his enduring value and lasting significance for the German people - therefore, we do not quarrel with fate over the fact that this great spirit found such a small generation that did not accept him for what he was, namely: "German."

This was a people who, at the time, were incapable of electing a German prince as emperor, a people who were thoroughly fragmented, in whom all estates were at odds with one another rather than with one another—the secular and ecclesiastical princes, the knights, the peasants, the scholars, the townspeople. At first, the Augustinian monk from Wittenberg had swept them all along, and it seemed as though all of Germany was deeply moved in its soul and ready for a great transformation; however, envy and hatred, the hunger for power and greed, and the vanity and dogmatism of individuals quickly reasserted themselves, seeking to nip the burgeoning life of the people in the bud and to erect a dam against the vigorously rising spring waters.
They did not support this great man and did not make use of the time - thus the hero did not grow any further, thus the time was "wasted"[57], and Providence decreed another 400 years of tribulation and hardship for the German people: and yet, through Martin Luther, the Germans had still made great strides forward.

"Martin Luther set the political idea of the nation against the political papal world monarchy."

- *The Myth*, pg. 85

Said the Reformer of the times of his youth:

"That is how it was back then - no one had been taught or heard, nor did anyone know from the royal authorities where they came from, what their office or work was, or how they were to serve God."[58]

[57] Thus judges Werner Beumelburg in "Reich und Rom" (*The Reich and Rome*), published by Gerhard Stalling. 1937.
[58] Heinrich von Treitschke (1834–1896), professor of history at the University of Berlin; quote from "Ausgewählte Schriften" (*Selected Writings*), published by Hirzel, Leipzig 1907.

As Christ's vicar on the throne of the Prince of the Apostles, Peter, in Rome, the capital of the ancient empire, the Pope had for more than 1,000 years claimed—with varying degrees of success, but consistently—to be the Lord of all lords, and the Church the state above all states, according to divine order - thus, spiritual power stood above temporal power, and a holy and pure order above a sinful and impure one, for whatever originates from the world is always carnal, sinful, and evil according to the teaching of the Christian Church.
When Luther countered this by asserting that the state, too, was a divine order—independent of the Church and with a special mission—this was an eminently political act.
At that time, the papacy and the Church suffered such a severe blow that they would never recover from it, despite Jesuitism and Catholic Action, for not only Protestant, but also Catholic princes accepted Luther's thesis and broke away from ecclesiastical tutelage: step by step, at varying paces, the states now set about making ecclesiastical privileges their own and taking the most important tasks—such as the administration of justice, education, and social welfare—into their own hands.
When the monk from Wittenberg then denied the head of the priests the right to exercise secular claims to power in the name of God, he "denied the priesthood itself," i.e., the legitimacy of a caste of people who claimed to be in a closer relationship with the deity than other people, who, on the basis of a so-called "science of God" (theology), presumed to possess better knowledge of God's plans for salvation and the conditions in "Heaven" (*The Myth*, pg. 183 ff).
Luther preaches:

"...a spiritual priesthood, common to all Christians, whereby we are all priests with Christ… I will defy the idols and idolatry of this world, the Pope and his priests."

- *On the Abuse of the Mass*, 1522, Part I

In the treatise *On the Babylonian Captivity of the Church* from the year 1520, we also read:

"With this trick, whereby priests are said to have been ordained through the words of Jesus, 'Do this in remembrance of me,' an attempt has been made to create a breeding ground for irreconcilable discord, so that through this clergy and laity might be separated further than Heaven and earth...
The sacrament of priestly ordination was and is the most glorious instrument for consolidating all the monstrosities that have occurred in the Church thus far and continue to occur...
We are all priests, insofar as we are Christians... In order to separate themselves even further from the rest of the Christians as from the unclean, they have named themselves after the Galli, the priests of Cybele, and burdened themselves with the wicked pretense of celibacy."[59]

On this, see *The Myth*, pg. 160ff.

Luther already knew that the priesthood is of Oriental origin when he cites as a comparison the priests of the "Great Mother Goddess" Cybele, who castrated themselves for their cult, but does not draw the further, necessary conclusions that the entire Christian cult and doctrine should be examined for these influences and purified of them—of all magic and unnaturalness, all sorcery and superstition - thus, the

[59] "Luthers Werke" (*Luther's Works*), ed. by Buchwald et al., 3rd ed. 1905, Vol. II

Reformation falls into a contradiction with itself, which shifts the center of gravity of its significance into the purely political realm (*The Foundations*, pg. 750).
We do not judge or pass judgment on the great Luther, but venerate in him the German hero who, driven by a power that pressed upon him with uncanny force and without hesitation or regard for consequences, touched the soul of his people and helped them achieve a transformation; his dynamic personality succeeded, despite many trials and errors, in setting the Nordic peoples on the path to a better future, and the generation living today is called upon to continue along this path and reach the goal.
We are faced with the final decision - as *The Myth*, pg. 82 states:

"Either we rise to a purifying achievement through the revival and exaltation of the ancient blood, coupled with a heightened will to fight, or the last Germanic-Western values of civility and state discipline will perish."

22. Worldview

As we now turn to the nature of the National Socialist worldview, let us first dispel a misconception that many have fallen prey to—namely, failing to distinguish between a "world picture" and a "worldview," which are two distinct, albeit interrelated, concepts.
Unlike a world picture, a worldview is the knowledge of the world as a total phenomenon, in its structure, composition, and relationship to other worlds, as well as the orders, laws, and forces at work within it - thus, one speaks of a physical and biological world picture.
Human beings are gifted with the ability to make the world and the forces at work within it serve their purposes, and we welcome and celebrate the strength and courage of all researchers who devote their intellectual power and skills—even their lives—to this cause, so that we may obtain an ever more perfect worldview and ever richer knowledge of the forces of the world, which we then harness for the survival, security, and well-being of humanity - from this perspective, conclusions are also drawn regarding the existence and nature of humanity in general, so that worldview and philosophy are in a coherent relationship and necessarily complement one another.

At the Day of German Prehistory in Nuremberg on September 29th, 1935, Alfred Rosenberg delivered a lecture on "Die Ausweitung des deutschen Geschichtsbildes" (*The Broadening of the German View of History*, *Shaping the Idea*, pp. 395 ff. - in it, he expounds his thoughts on worldview and philosophy:

"Our generation can scarcely imagine what the inner life and worldview of European humanity may have truly looked like as recently as 500 years ago, which was shaped both religiously and scientifically by the narratives of the Old Testament: the story of creation was fully integrated into the development of the Jewish people, leading to the Christian story of salvation; for centuries people repeatedly anticipated the coming of a final day, for which humanity inwardly prepared itself time and again as great catastrophes arose; finally, above itself, this humanity believed it knew a finite sky and was furthermore convinced that by traveling in one direction on Earth, it would eventually reach the end of the world."

Copernicus[60] shattered the Old Testament and Ptolemaic[61] worldview, which required tremendous courage since, with the newly discovered worldview, a previous worldview that was based on the old one crumbled away.
Copernicus and the other bold explorers had no spiritual or intellectual substitute ready for what was vanishing; they were intellectual pioneers who had to base their cause on nothing when asked what they could offer in place of the shattered notions regarding a unified picture of the world, yet they followed their inner voice, and their actions gave rise to a great sigh of relief among all European peoples.
Out of despondency and fear of hellish punishment, one brave generation of explorers after another emerged, and what we can proudly note today is that our time, in turn, bears the hallmarks of a great epoch.
Our researchers, too, must summon that unshakable courage and that great independence of spirit which are necessary to feel themselves at one with those who, as Copernican explorers, laid the many building blocks for a "new worldview."

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[60] See Ch. 18 and App. I, 17.
[61] Claudius Ptolemy (87–165), astronomer and geographer in Alexandria.

In our day, as in those times, there are fearful and even hardened minds who believe they must, in any case, resist new insights or even fight against them, because they are unable to part with the traditional, even when it has already become completely hollow and rotten within; they love their comfort and shy away from the effort required to grapple for a new meaning of life based on new insights, and thus, many flee from sacrifice and fear the loss of personal advantages and acquired power.

Common to them all is the objection that a dangerous void will arise and that no spiritual substitute will be found - so, too, did the opponents of the Copernican world system once rage before they were then put to shame, and now today, no one can understand how people who claimed to possess sound judgment could have rejected the Copernican worldview.

Future generations will think similarly of those who dismiss or reject as ominous the findings of pre- and early-scientific research of our day and of racial research—those insights from which a new worldview arises quite organically and logically, which we call the racial-spiritual.

23. The Racial-Spiritual Worldview

A worldview signifies the ultimate source of one's being and fills one with energies and powers that well up from within, as if by elemental force from an unfathomable depth - this power is faith, of which one can sing, as Schiller did of the singer's song:

"As the storm wind rages in the air, one knows not from whence it comes and roars, like a spring from hidden depths; so the singer's song resounds from within and stirs the power of dark emotions that lay wonderfully dormant in the heart."

This worldview has been bestowed upon us anew in this era of the National Socialist Revolution, and it is experiencing a new birth in the German people and in every German touched by it.
We owe our spiritual renewal to the Führer Adolf Hitler, who, in a time of deepest humiliation, when the Near Eastern-Jewish spirit believed it could deliver the final decisive blow against the German soul, reached into the very core of the German people, grasped their souls, roused the sleepers, and called them to resistance, rallying them together: his goal was and is the renewal of the nation (see *Mein Kampf*, pg. 415 ff.).
The power to break apart and reshape arises for the German from a spiritual rebirth and, quite fundamentally, whenever this soul is oppressed by foreign-race value systems—which repeatedly and with increasing intensity threaten its existence and seek to eradicate it—so that he must break the chains.

We read in the magnificent trilogy *Paracelsus*[62] by Kolbenheyer[63]—Paracelsus was a contemporary of Martin Luther—:

"You will find much hunger and burning hearts, but they (the Germans) cannot be younger: they do not understand the concept of taking something for granted (Semitic-Christian); they must be able to seek and find their own property (their German soul) in everything; they are the only ones who have no gods... but they do not pluck out their eye when it causes them trouble (as the Christian is supposed to do) - they give up an eye only for the sake of higher knowledge (Wodan)!... They know of their longing that it is consumed by flames and rises again and again."[64]

- cf. *The Myth*, pg. 440 f.

The rise of Prussia in 1813, too, was founded on a spiritual rebirth - we hear from that time E. M. Arndt:

"In many of us, after all, a certain feeling has awakened that for every people that is to exist and act as a people, there is a peculiar soil, a fundamental force and fundamental nature, which one might call folk character and, in the case of the Germans, the German way, or, in a word, Germanness."[65]

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[62] Theophrastus Bombastus von Hohenstein, or Paracelsus, 1493–1541, was a physician and philosopher.
[63] Appendix, Explanations 20
[64] The text in parentheses is the author's.
[65] From "Geist und Zeit" (*Spirit of the Times*) by E. M. Aradt, 1769–1860, the bard of the Wars of Liberation and fearless fighter for German unification.

That essence which is wholly unique to the German and therefore peculiar, that which is entirely original, constitutes his worldview and is its core, and while in some way it lies within every Germanic person, stronger in one and weaker in another, it yet demands its due.
We want to clear away what hinders the growth of the idea from longing and the formation of faith, and remove all the foreign grafts that have been grafted onto the German soul - in doing so, we shall not pass judgment on the individual or on the extent of what he possesses and how it manifests itself in him, but must demand that every German today, in this time of spiritual upheaval, strive to experience this rebirth within himself and free himself from these foreign elements.
Every form of training and the literature that is recommended today should help him, whereby—and this is the essence of all National Socialist education—nothing is placed within the person that is not already present in him in some way, but rather what is already present is awakened, fostered, and the seed is brought to grow, blossom, and bear fruit - therefore, a worldview is never an imported commodity.

The German, in his great longing and with his thoroughness that tends toward the utmost objectivity, has always also engaged with the worldviews of other peoples and races - of course such worldviews exist, and they have their own internal validity and are recognized and evaluated as such; however, it has proved disastrous for the German people when attempts were made to instill and impose such foreign worldviews upon them, so to speak, to test them on themselves.
Fortunately, the national body, which is fundamentally quite healthy, has repeatedly resisted this, and is doing so again today—albeit quite purposefully and relentlessly—because the paralysis caused by the foreign poison had already seized nearly all the limbs of its body: we are replacing what has been imported with what exists within our own souls, by liberating the deepest values of the soul and shedding our foreign shells.
Likewise, however, we assure, together with our Führer, time and again, that the National Socialist worldview is not an export commodity, and that we do not intend to invade other peoples and countries as missionaries to offer our faith there, for that would be a fruitless endeavor and a violation of our own convictions - we ask, however, as politely as we do urgently, that you understand how we strive to do justice to other races and their worldviews under the guiding principle: to each his own.
After all, this is our sole concern: how we now expel foreign toxins and develop what is truly our own within the people themselves—a process that has made promising beginnings and is now in its best phase of development - in the end, a good fruit requires the best care and also needs time to ripen.

24. Intuition and Perception

The terms “intuition” and “perception” must be distinguished:
Perception means grasping something concrete after intuition (vision) has preceded it, with the former encompassing the first process and the latter the second; intuition is thus the primary, the first, and the immediate.

Heinrich von Stein[66] gives an example of this: let us suppose that a ray of light strikes us in the midst of the darkness of night - we are initially affected, for something is penetrating us, and we suddenly experience a vision.
Before we then move on to reflection in order to proceed to a perception of this experience and to investigate where this ray of light comes from—whether from a star or an electric filament or a candle—it matters little to us at first, because initially we are filled solely by the event of the light striking us “like a certainty that, while not referring to an object as truth, perception, but, properly considered, fully contains within itself the possible meaning of any object corresponding to it.”
Once we have perceived the ray as a whole in its effect, understanding and reason then stirs within us and springs into action: we examine the cause, the purpose of what we have seen, and we also look closely and investigate, but in doing so we must acknowledge that we may not discover anything precise and that many aspects of the ray of light remain uncertain; the only thing that remains certain is the first impression we had: we experienced the sight of a light.
Thus, intuition is not only the primary, but also something entirely certain, and not yet subject to possible error - in this way, every external and internal sight immediately affects a person and takes possession of them.

Vision is the power of the first impression: life experience teaches us that it is good to surrender to the first impression, and many have lamented not having followed it; moreover, we know that geniuses create from vision—that is, from the power of the first impression—and act with certainty and correctness based on instinct.
Herein lies the secret of genius, of which Goethe once wrote to Schiller:

“I believe that everything a genius does as a genius happens unconsciously.”

That is, solely from the power of the vision experienced, purely instinctively, he thereby hits the nail on the head and says or does what is essential and the only right thing.[67]
In conclusion, “viewing” is not the same as “seeing”, as modern man, especially the city dweller, sees an immense amount—so much that, overwhelmed by this excess, he does not even attain perception or true knowledge of things, let alone experience a vision.
The excess of seeing is the enemy of vision, for man thereby becomes externalized and superficial; his sure instinct abandons him, and intellect and reason deceive him.

[66] Appendix, Explanations 21
[67] Appendix, Explanations 22

25. Vision, Creating, and Conceiving

Now that we have established that "viewing" and "perceiving", as well as "viewing" and "seeing", do not mean the same thing, let us examine the word “viewing” in its linguistic sense - here, too, we follow a suggestion by Heinrich von Stein[68] and go back to the Gothic language where it reads:

“skavjan” = to view
“skapjan” = to create
“saihwan” = to see

From this list, it becomes clear that “skavjan” is closer to “skapjan” than to “saihwan”, for where a “skavjan”, to view something, is experienced, “skapjan”, or creating, follows: the act of viewing something triggers an action.
From “skapjan”, the Gothic word “skaph” or “skaf” arose, which has been preserved in our language in the word “schaff” - the small Duden dictionary states: the Schaff, an open vessel, a cupboard; cf. Schäffler, i.e., cooper, barrel-maker, Schäfflertanz.
With the “schaff”, one scoops up, and in it one stores what has been scooped up, e.g., water from the spring - “schaff” is thus the form that holds the content of what has been drawn.

These linguistic observations reveal that the words “schauen” (to view), “schaffen” (to create), and “schöpfen” (to conceive) belong together: to view something becomes a creative creation, which is therefore not something static or at rest, but rather something dynamic—that is, active—which brings about movement.
What is set in motion? “Contemplation” brings to life the potentials that are present as given within the person experiencing it, initially in a dormant state until contemplation encounters and awakens them; once the existing potential has been set in motion by contemplation, it pushes toward form, for it seeks to take shape in some way.
Such a process initially takes place within until the formed structure then pushes outward by virtue of the dynamic force living within it; then “the diversity of the aptitudes and abilities lying dormant in the human being determines the variety of the forms that take shape”[69] - thus, the vision develops into action and creative work.

“It is not out there, where the fool sees it, but within you, for you bring it forth eternally.”

- Goethe

The possibilities and powers are infinite, and all creation is eternal - therefore, humanity, too, is built into and woven into it, and there is no greater miracle or deeper experience for humanity than to be allowed to create from the vision itself.[70]

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[68] Heinrich von Stein, "Zur Kultur der Seele" (*On the Culture of the Soul*), pg. 266.
[69] Words of the painter Hans Thoma, 1839–1924
[70] Appendix, Explanations 23

26. What Is “Beautiful”?

As has already become clear from the preceding discussion, we Germans, in order to express ourselves clearly and unambiguously, must continue to strive to grasp the true meaning of the words in our language and then use them appropriately.
The little word “schön” (beautiful) is often misused - one hears judgments such as “the speaker speaks beautifully”, “the instrument sounds beautiful”, “the flower smells beautiful”, and even “the food tastes beautiful” - and in each of these cases, one seeks to describe a sensation that is pleasant to the senses with “beautiful,” which actually says nothing at all, but rather, as so often happens, one merely talks one’s way into saying something just for the sake of saying something: such platitudes must cease, for our language is far too precious a treasure to be misused.

Here, every individual needs to educate themselves: what does “beautiful” actually mean?
It is not synonymous with “pretty,” a word that merely expresses a very general judgment, nor is it synonymous with “pleasing” or “appealing,” i.e., conforming to the form.
“Beautiful” means more than that, for it is connected with “viewing” and also means “to behold something, to be brightly illuminated”[71]: “beautiful” is that which is creatively born of vision and therefore of living activity, which has been brought into its corresponding form; “beautiful” is that which is formed from the deepest spiritual vision, from which the soul speaks to us.

“For us, only the inner radiance of a significant will that penetrates through materiality can be considered beautiful.”

- *The Myth*, pg. 348

Thus, for the Nordic person, beauty is something dynamic, namely the shaping of the living soul, not something objective and merely formal (static), which we describe as “pretty”: the Germanic people love personal style, not the merely objective, typifying kind.[72]
The essential laws of the artistic creation of certain peoples—and of the artists themselves—always correspond to the racial-spiritual fundamental attitude - therefore, we Germans know no perfect ideal of beauty, but rather the eternally creative shaping of spiritual experience, ever new, yet always full of character, truthful, and clearness - as the Führer proclaimed to German artists in his programmatic cultural address at the inauguration of the House of German Art in Munich on July 18th, 1937:

“To be German is to be clear.”

[71] Cf. Chamberlain, *The Foundations*, pg. 737
[72] We will discuss individualism and type later (Chap. 45).

27. Vision and Poetry

Chamberlain (*The Foundations*, pg. 737) points out the kinship between these two words ["schauen" and "dichten", the title of this chapter] as well, which share a common root in Sanskrit.[73]

When the vision that is experienced forces itself into form as a result of its dynamism, what was previously indeterminate and indefinable "condenses" into a form that seeks to attain its destiny: we call this creator a poet or an artist.
If we call every person who can write verses a "poet," we do not do justice to the meaning of this word, which signifies much more than that, for every true work of poetry must have been preceded by a vision that inspired and fertilized the creation of the poetic work - as Chamberlain writes:

"Every poet is necessarily a perceptive being, for otherwise he 'views' nothing at all, but merely mechanically reflects what he has seen like an animal."

Thus, the one affected by the vision inevitably becomes a poet from within, and every true artist is therefore a "poet."
For the painter and sculptor, the power surges into their hands, and for the musician, the sounds take shape within him, which he must inevitably reproduce - what mighty works of power Ludwig van Beethoven created from his innermost being, even as he grew increasingly deaf!
A Goethe gives inner experience the right verbal form, and it matters not into what poetic form he pours it—whether into verse or prose, or whether he offers a scientific exposition—he is always the "poet."

What remains striking is the German people's relatively limited understanding of true art today - there must be receptivity in the German soul, for what the artist gives form to has, after all, also emerged from his German soul and must find resonance in the soul of his fellow countrymen, and if we ask around among them, we will learn from this one or that one when and how a work of art has already gripped and moved them.
A mistake of an earlier time was failing to bring art closer to the people, as it remained the concern of only very specific circles: there is much to catch up on and make amends for here, and the new Reich is taking on this task with determination and out of necessity, for if National Socialism is to achieve its lofty goals for the German people, it can do so only with the people, not without them, and if it is to take flight, it must spread its wings wide and possess great momentum.
Only the forces drawn from the depths of the soul can propel it upward, and if the people learn to love and value their art, they will descend into these depths and emerge from every experience inwardly enriched and spiritually rejuvenated; if the artist is then aware of such a longing and the yearning of his fellow countrymen, his "power" also grows, and his roots dig deeper and deeper, and his vision and its intensity expand ever further.
What Providence has ultimately bestowed upon the German people in their greatest and deepest artist living today, in their Führer Adolf Hitler, can be fully grasped in its true significance only by the compatriot who is touched by him in the depths of his soul, the German for whom it has become an

[73] Sanskrit is the ancient language of the Indo-European Hindus, in which their ancient sacred writings and poetry are composed: as early as the 3rd century CE, it was primarily a language of scholarship.
It enables important linguistic comparisons for Indo-European culture.

infallible certainty that here reigns a genius who bears the entire German soul and who draws, creates, and shapes from the deepest sense of vision.

28. World and Nature

Thus, viewing and creating, being and becoming, taking and giving are the poles that define the eternal interplay of forces—neither can exist without the other, and each stands alongside the other and in harmony with it; the cycle of nature has always moved and will always move in this eternal rhythm.

"Heaven and earth follow an eternal, unchanging law."

- Goethe

Humanity stands at the center of this cycle and under the laws of nature, which signify both interplay and unity: this is the "internally conditioned, organic, creative rhythm" of the Nordic people (*The Myth*, pg. 272).

Now the question arises: why do we not speak of a "view of nature" instead of a "worldview" - wouldn't it be the same thing? Indeed it would be, if not so much suffering and injustice had been done to eternal nature, for "humanity" has been taught that the "world" represents a far more comprehensive concept than "nature"; the latter, so they say, is merely a part of the whole that is customarily called the "world," in contrast to which stands humanity with its ideas.
Nature, then, does not constitute the entirety of human existence, but rather the environment, upbringing, self-education, and experience also shape it; added to this is the fact that, from a certain perspective, the word "nature" has acquired a negative connotation, where nature is equated with sin and the supernatural is placed above and before the natural: nature is said to be corrupt and creation "fallen", and together with humanity, tainted by original sin, for which "fallen" creation yearns for redemption (cf. *Paul to the Romans*, chap. 8:19 ff.).
It is a terrible error to separate these two from one another and pit against one another what nature has intended for one another - who would dare to separate and set against one another the Spirit of God and the Spirit of Creation—that is, God and nature?
Let us hear *The Myth*, pg. 212 ff.:

"The Church's 'love' not only opposed all notions of race and the idea of peoples, but went far beyond that - the 'holy' Zeno said in the 4th century A.D. that 'the greatest glory of Christian virtue is to trample nature underfoot', and the Church has faithfully followed this doctrine wherever it could assert itself: the denigration of the body as impure continues uninterrupted to this day while nationalism and racial ideology are combated as pagan."

In *Parerga and Paralipomena* (Vol. II), Schopenhauer points out that a "fundamental error" of Christianity, which manifests itself daily, is that it has "unnaturally torn man away from the animal world, ...regarding animals as mere objects" and "depriving animals of rights":

"I have also heard from a reliable source that a Protestant preacher, asked by an animal welfare society to deliver a sermon against cruelty to animals, replied that, with the best will in the world, he could not do so, because religion gave him no basis for it: the man was honest and was right, for it is not mercy, but justice that we owe to animals...

Evidently, the time has come to put an end to the Jewish view of nature in Europe and to recognize, spare, and respect the eternal essence that lives in all animals, just as it does in us."

To the Nordic people, the animal is a comrade, and animal protection is a sacred duty, as *The Myth* (597 f.) states:

"A people that knows no natural law will also fail to grasp its antithesis, moral law, in its very essence; that is to say, a worldview that in all seriousness conceives of the cosmos as created out of nothing by caprice will also proclaim a capricious God who recognizes no inner bond; such a worldview has no qualms about abusing nature, but rather, it leaves it to the whim of the individual to confront nature and use it as he pleases.
Every disregard for nature, every act against nature, brings about dire consequences, and nature takes her revenge, for 'Mighty are the rights of nature' (Sophocles) - she is vast and alive, and 'we must,' as Goethe says, 'if we wish to attain even a measure of a living perception of nature, keep ourselves so flexible and malleable, following the example by which she leads us.'"

We must also reject any romantic and mystical infatuation with nature, throwing ourselves, blissful and enraptured, into the "bosom of nature" to obtain salvation from it - Rosenberg says on this:

"This surrender of the self to its supposed natural source leads either to catastrophe—from Werther's idyll to Werther's suffering[74]—or to the recognition of the problematic nature of nature conceived as so 'natural'."

- *The Myth*, pg. 140

We do not conceive of nature as a vague, all-encompassing expanse in which we lose ourselves, but rather we experience it first and foremost in what lies closest to us, namely in the human race, where we recognize "the pulsating rhythm of life" and explore how it enhances the soul's depth and creative momentum.

[74] Referring to Goethe's *The Sorrows of Young Werther*

29. Creator and Creation

The Church teaches that creation arose solely from God's creative will, and maintains a strict distinction (dualism) between Creator and creature, between whom lies an insurmountable boundary.
Although, according to the Bible, God created human beings "in His own image," this does not abolish the separation between God and humanity, for it opposes all doctrines that conceive of God as dwelling within humanity or nature itself (immanent, Latin "immanere" = to remain within): under no circumstances should humanity be understood as part of the Godhead, nor should the essence of the Godhead be seen as having flowed into the world, as, for example, the light of the sun streams forth (emanation, Latin "emanare" = to flow out).
According to Christian doctrine, the world was established by God purely arbitrarily and created out of nothing, and even time belongs to God's creation and is an instrument in his hand - as Augustine, the Church Father, says:

"God did not create the world in time, but with time."

The Myth, pg. 245, following the book by the Jesuit J. Przywara, "Religionsphilosophie katholischer Theologie" (*Philosophy of Religion in Catholic Theology*), mentions, alongside the first type of worldview established by this Catholic theologian—the direction of immanence—the direction of transcendence, which "regards God only as the first creator, thus the doctrine of deism": God is not in the world, nor in man, but is situated beyond (Latin "trans") the world and man, becoming "as it were, merely the infinitely distant ideal of human striving."
Deism does indeed conceive of God as the source of the world, but does not acknowledge any personal intervention by God in the order of the world; as the highest reason and power, God created a perfect world that requires no improvement.

According to Przywara, the direction of transcendentalism represents an attempt at reconciliation - the term "transcendental," as Chamberlain emphasizes in his work *Immanuel Kant* (pg. 610 ff.), is not well chosen and has given rise to all sorts of misunderstandings, for above all, it must not be confused with "transcendent", as to transcend means to climb over, that is, from this world into the next.
To explain "transcendental," Chamberlain says:

"The syllable 'trans' at least allows one to think of a crossing over and a crossing back, and the 'cendental'—to ascend, to climb—can serve to indicate that the two things are separated from one another by a high wall."

Rome teaches Catholics that "all attempts to overcome the contradictions (antinomies) of life within the three systems (immanence, transcendence, transcendentalism) are in vain, and always end in the forced declaration of identity between opposites"; the word "identity" comes from the Latin "idem" = the same, or sameness, equivalence.
But what, then, is the solution to the problem of "creator and creation" according to the Church's view? *The Myth*, pg. 246 presents it to us:

"Here the Roman doctrine intervenes with its 'fundamental view': namely, that (according to the Fourth Lateran Council of 1215) God is both similar to and dissimilar from His creature: similar, because He has placed within it the 'possibility of restlessness before God', and dissimilar, because as a lowly creature it can find rest only in God.

Man therefore does not live in his own spiritual atmosphere, but within the sphere of influence of the absolute, distant, ruling God; the Catholic man is thus 'open to the heavens,' which results in a genuinely striving tension, not a 'cramp,' nor an explosive 'unity' (Przywara, S. J.).

This is the foundation of Rome, the 'Analogia entis,' the analogy of being: 'God, distinguished in reality and essence from the world above all that is outside of Him or can be conceived, ineffably sublime, created the world out of nothing in complete freedom to reveal His perfection through the parable of created perfection.'

If we examine these Christian statements, then God is an arbitrary God, who can be this way or that way: 'deusabsconditus' (the hidden God) and 'deusrelevatus' (the revealed God); God is an 'agens liberrimum' (the superlative of 'liber' = free), and can therefore act ('agere') with the most arbitrary freedom, only insofar as his will is holy love is he conditioned and determined.

According to the analogy of being—that is, the relationship of God's being to that of creation—creation is a parable of his essence, yet in such a way that God simultaneously stands above all parables - this God, however, is called Jehovah and is a 'tyrannical God,' as only the Jewish race could conceive him."

30. Worldview and Philosophy

It is commonly said that a person who not only knows how to entertain himself with the observable phenomena of daily life and his surroundings, but also ponders and speaks of deeper matters, is "philosophizing" - perhaps one or another of our compatriots believes that discussing far-reaching questions is also a form of philosophizing, and that a worldview is a philosophy.
On the other hand, professional scholars, in keeping with their custom, strive to force the National Socialist worldview into a system, that is, into one of the existing frameworks, by claiming that National Socialism must at least draw upon one of the philosophical systems established to date and must under no circumstances break ranks - after all, it has always been the concern of philosophers to bring their fundamentally gained insights into the unity of a worldview—or, let us say, to reduce all knowledge about the world and its phenomena to a common denominator.
Our National Socialist worldview springs from blood and race: it constantly draws anew from the deepest depths of the soul, from life for life's sake, and must always remain a living, dynamic force, for when this life is confined, it suffocates, and the teachings of life then become dogma (static).

We are aware of being, but of a polarity between being and becoming; we, too, must and wish to think conceptually and use our intellect, but not as an end in itself, but rather only as a means to an end.
Philosophy, too, as a part of the whole, has its task: namely, to grasp what is perceived and seen with the intellect and to clarify and interpret it through intensive reflection.
As E. G. Kolbenheyer writes in his novella "Die Begegnung auf dem Riesengebirge" (*The Encounter in the Giant Mountains*):

"Do you believe that our best thoughts are cobbled together from consciousness, from reason? No, they are creative movements within us, intuitive reactions, which we only sort through and organize afterward - it all comes down to the subtlety of one's intuition, and that is 'race.'"

Philosophy comes from the mind and addresses the mind, but human beings are not made up solely of a brain; they are not merely spirit or merely body (flesh) or merely soul (child of God), for here there is no separation, but unity.
Even Meister Eckhart disputes that there should be dogmas that one "simply must believe", as he invokes free, elevated reason and his free soul as gifts from God, to which one must listen (*The Myth*, pg. 253).
Reason not only determines and explains, like the intellect, but examines the whole and draws conclusions for action, as Eckhart explains:

"Reason 'perceives' all things, but it is the will that accomplishes all things."

- *The Myth*, pg. 240

Worldview is not a philosophy, but is conditioned by the entire being of the human person—for us, the Nordic person—and is both decisive and determined by the unfolding of all the powers lying dormant within him.
Here we should also turn our attention to Chamberlain and how he addresses the problem of worldview and philosophy (*The Foundations*, pg. 736):

"I have substituted 'worldview' for 'philosophy,' for this Greek word, 'lover of wisdom,' is a sadly pale and cold term, and here we are dealing precisely with color and fervor.
Wisdom! What is wisdom? I hope I will not be put in the position of having to cite Socrates and the Pythia to justify the rejection of a Greek word."

The Myth judges Socrates (p. 78):

"Only a Socrates could preach the madness that virtue is teachable and attainable for all peoples."

This "ideal" of a philosopher is still highly revered to this day, as Friedrich Nietzsche[75], in his *Twilight of the Idols*, counts Socrates among the types of decline and describes him as a symptom of decay, as an instrument of Greek dissolution, as a pseudo-Greek; meanwhile, Rosenberg calls this thoroughly ugly philosopher, wandering about the porticoes of Athens, a "hair-splitter," whose dialectical thinking eroded the previously racially bound thinking of the Greek teachers, for his idea of a "community of the good" resulted in a new division of mankind—not according to races and peoples, but according to individuals:

"His personal courage and wisdom gave this race-destroying doctrine a seductive face."

- *The Myth*, pg. 284 ff.

And who is Pythia? She is the priestess who, in the sanctuary of Delphi, delivered those famous ambiguous oracles that were regarded as the highest authority throughout Greece well into the new era, for they were considered revelations of divine wisdom.

[75] Appendix, Explanations 3

31. World, Reality, and Work

Since Chamberlain has substituted "worldview" for "philosophy," he does not fail to provide us with his explanation of the term (*The Foundations*, pg. 736 ff.):

"The German language is, as so often, infinitely profound here; it nourishes us with good thoughts that flow to us effortlessly, like mother's milk to a child.
'Welt' originally does not mean the earth, nor the cosmos, but humanity."

Chamberlain means by this that a worldview can only ever be human wisdom, since human knowledge is limited to the fact that one is simply "human."
Our modern word, "Welt" is originally, as a note there states, a collective noun, formed from "wer" = man and "ylde" = people.

Chamberlain quotes Schopenhauer[76]:

"Truly, all truth and all wisdom ultimately lie in perception."

Thus, as Chamberlain says, the relative value of a worldview depends more on the power of vision—we say "view"—than on abstract power of thought, more on the correctness of perspective than on the quantity of what is seen, that is to say: seeing the "essential."
"Perspieere," from which the Latin word "perspective" is derived, literally means "to penetrate with one's gaze", namely to the essence of the matter, and to see through it to its core; the essence of the matter or of things, that is, the ultimate and deepest manifestation of the world in which we as humans exist, which carries us within itself and which we encounter everywhere.
We can equate "world" with "reality," and to have a worldview then means to grasp the reality of the world and to ground oneself in it - viewed from the "perspective" of the Nordic people, this reality is: common blood and the common destiny.
Reality comes from "working," that which has been wrought; the world thus signifies the work of world-creation in which we as human beings are included.
In Gothic, "weralt" = world is closely related to "werah" = work (cf. Chapter 19): to behold, to create, to fashion.
To be human means to see reality clearly and, following this "vision," to shape the real with clarity and purpose; both, in turn, take place in a ceaseless alternation.
Reality is given, not conceived or dreamed up, and to see reality means to have insight into the eternally valid laws, which are eternal and unchangeable.

[76] Appendix, Explanations 25

32. Freedom and Arbitrariness

The laws of nature bind man and impose obligations upon him - but where is the freedom, the much-praised freedom, for the sake of which thousands upon thousands have since time immemorial sacrificed their property and their lives in political life, and for which nations have produced their bravest heroes; where is the freedom of thought for which the noblest minds fought, despite the stake and the Inquisition, despite despotism and coercion of conscience?

"Liberty, Equality, and Fraternity" was the slogan of the French Revolution, and a true frenzy for freedom has seized the peoples time and again ever since; these words still ring in our ears from those ill-fated times of collapse following the First World War.
Today we can no longer comprehend how this could have come to pass even in Germany, or rather, we understand it in such a way that the German, who so readily surrenders to ideologies instead of keeping his feet firmly and soberly on the ground, also had to first undergo the experience of the era of Weimar and have his eyes opened in order to be enlightened about the true concept of freedom.
No other word has been used to spread so much nonsense and bring so much suffering upon people as the word "freedom," whenever it was preached that freedom meant detachment from all compulsion and complete unboundness; this freedom is a pure invention, a hollow theory, for in reality, such a thing does not exist.
As Goethe says in *Egmont*:

"Freedom—a beautiful word, if one understood it rightly.
What is the freedom of the freest?—To do what is right."

The further man detaches himself from his connection with nature and his bond to it, the more he glorifies himself and believes he possesses the sole right to self-determination: his ideal is to be God himself.
This type of man exercise power by negating and destroying, as the more arbitrary and frivolous they are, the more godlike they become, in accordance with the image of the deity as conceived by the people of the Near East and Egypt—not dynamic, but static; not creative or nurturing, but obstinate and paralyzing - thus freedom becomes arbitrariness, and liberalism, which was supposed to represent freedom, as the name implies, becomes a violation (*The Myth*, pg. 351).
Subjectivism reigns, in that for man, only that which relates to his own person (subject) holds validity, while universal values and responsibility for the community are bent: this is egoism in its purest form, as we experienced it in the era behind us, and as it continues to wreak its destructive havoc in the democracies that still exist today, inevitably leading to chaos.
Lenin confesses:

"The (Bolshevik) Revolution is that transformation which destroys the old in its very essence, and does not reform it—cautiously, slowly, gradually, which puts in the effort to tear down as little as possible. The old order of life is radically condemned once and for all; there is nothing to spare, to nurture, or to develop."[77]

[77] From Ilyin, "Welt vor dem Abgrund" (*Far from the Abyss*), Eckart-Verlag 1931, p. 18

He who sets forth such a doctrine and thereby proves himself to be nothing but a consistent Marxist was, consequently, revered in Russia like a god.

Bolshevism believes it must fulfill a world mission to bring salvation and happiness to humanity, and it is equally logical, then, that the other International, which acts as God's representative on earth, is today found arm in arm with liberalism, and does not consider Bolshevism all that dangerous, even though it so eagerly destroys its altars, churches, and monasteries.

What both of these powers, which "bring happiness" to humanity, have in common, however, is a deadly hatred of National Socialism, which, in place of the egoistic Jewish-Roman drive for domination, knows only the altruistic will to build a national community.

33. Will and Instinct

We National Socialists know how to distinguish between will and instinct, as *The Myth* (p. 336) states:

"I am compelled to acknowledge that my entire volitional being is polar, divided into two parts: a sensual-instinctual one and a supersensual-volitional one, the same two souls that Faust[78] felt within his breast and are, in fact, two principles that only blind dogmatism can present as one and the same. When Goethe[79] heard 'very softly, very distinctly' a voice telling him what 'to do' and what 'to avoid,' passion often tore him in the opposite direction: the moral side of man therefore rests on the fact that man knows how to uphold a categorical moral law[8081] within himself, and also feels within himself the possibility of obeying it."

It is interesting to read in the following remarks by Alfred Rosenberg how reluctantly Schopenhauer, who otherwise equates the instinct with the will, acknowledges the moral will - Alfred Rosenberg describes the overall picture of this philosopher (pgs. 323–344) and rightly points out how easily the study of this philosopher can lead people to despair of the overcoming power of the will and the possibility of its victory over instinct, because otherwise instinct constitutes the essence of the universe and of humanity everywhere and is to be equated with the will: such despair easily leads to pessimism, to the mood and view that the world is simply bad and beyond improvement.
"Everything is utterly vain," proclaims the Preacher of Salomon in the Bible - the weak is always the enemy of the strong, and evil the natural adversary of good, for Providence has very wisely arranged this so that the struggle—the inner struggle of man against himself, his egoism, and his instincts, and the outer struggle of mankind against the forces that disrupt life—never ceases, since struggle and life are fundamentally one and the same, namely, the living and the dynamic; that is why polarity exists, so that through the contact of the poles, power is continuously generated.

Necessary for the lasting preservation of a being is the constant predominance of the dynamic, combative element within it, while the prevalence of the static, peace-loving components within it results in decay and dissolution.
The non-combative person is driven by the primary concern for the self and its well-being, an impulse which, the more external circumstances permit, he allows to run wild with ever greater freedom and arbitrariness, up to the most outlandish affectations and perversities, whereby his greatest pleasure lies in the exploitation, subjugation, and even the physical and psychological mutilation of his victims - as an example, we have before our eyes the "Degenerate Art" exhibition in Munich in the summer of 1937, and from the Weimar era, the memory of the trashy and obscene literature that pushed its way into every bookstore and newsstand.
When the life of instinct is virtually celebrated, we should not be surprised that it undergoes the worst degeneration in the sexual realm and that love rooted in the soul is perverted into eroticism, even to the point of sadism - indeed, instinct reigns in the cosmos, just as it does in human beings, but its antithesis is

[78] Appendix, Explanations 26
[79] Appendix, Explanations 27
[80] "Categorical" meaning unconditional, valid; a categorical imperative is an unconditional, valid command of duty.
[81] Appendix, Explanations 28

the will, which steers the instinct from its perverse, selfish course onto the right one, leading it to devote itself to a higher whole that stands above the individual and does not originate from the individual.

Within the individual lie his predispositions (his genetic makeup) and the forces of instinct that are at work: the bad ones must be suppressed, the good ones developed, and above all, the most important task of education is the cultivation of a strong, purposeful will, so that the individual may transcend himself and grow into the service of the Free for the people to whom he is bound by fate, proceeding from the statement by Immanuel Kant with which he prefaces his *Groundwork of the Metaphysics of Morals*:

"There is nothing in the world, indeed nothing at all outside of it, that can be conceived of as good without restriction, except a good will."

34. Nature and Freedom

This raises the question: is there such a thing as a naturally good will? And this leads to another: is there free will at all?
We had already pointed out in Chapter 28 that the Christian denominations would have us believe that nature is evil, and with it humanity, and that this is why there is a conflict between humanity and God (dualism) - Rosenberg (pg. 231), however, cites the words of Meister Eckhart:

"God is not a destroyer of any work, but a bringer to completion; God is not a destroyer of nature, but its perfecter: if God had destroyed nature even before its beginning, violence and injustice would have been done to it - but he does not do such a thing!
Man has free will, with which he can choose between good and evil, and God presents him with this choice: death in doing evil, life in doing right - therefore, man is to be free and master of all his works, undestroyed and unconquered."

Nature is something immutable, a "given," and we humans are "placed" within it and "bound" to it, like every other creature, yet with the difference that we can do what the rest of creation cannot: we can "choose death in doing evil, life in doing right."
Our freedom lies in the ability to choose - thus, there is a polarity between nature and freedom.

35. Doing Right and Doing Wrong

It remains to be clarified what the nature of these two is—doing good and doing evil.
The Semitic religions of the Near East, with their stark dualism, set the principle of good against the principle of evil, and just as they do with God, they portray evil as a personality - thus, the Egyptians have Typhon, the god of the storm wind and all volcanic phenomena, the Persians have Ahriman, the god of all evil, and the Jews and Christians have Satan: all of these are chthonic deities.
The Greek philosopher Plato derives all evil from matter (substance), and for him, the idea of the purely spiritual is being while the sensual, physical, and material is non-being and devoid of quality, having no value—he even speaks of "raw matter."
Theologians used this contempt for the natural to philosophically underpin their doctrine of the Devil, in order to instill "salutary" and to make it clear to them that their body is the prison of the soul, and that they themselves, as natural human beings, are nothing but children of sin and have fallen prey to Satan, so that they might throw themselves into the arms of the Church in time, which guarantees their salvation from Hell, the realm of the Devil, and can even promise a bodily resurrection.

Allow me here a brief digression into the realm of child-rearing, where many mistakes are still widely made, such as threatening children with the "bogeyman," which only has a harmful influence on the development of the child's soul - admittedly, it is more arduous and requires dedication to guide the child safely and develop their intellect than to simply conjuring up a bogeyman, so that the young soul learns to shudder and now guards itself out of fear, rather than becoming cautious on its own; even in the earliest years of youth, threatening with bogeymen plants the seeds of inhibitions in the developing being, from which the person can never free themselves throughout their entire life, which results in a servile mindset and a slavish attitude.
The strangest thing, however, is that the same person, after believing they have outgrown such childish beliefs in the bogeyman and no longer wish to be fobbed off with these antics, and considering themselves above such things, fails to realize that the threats of Hell and the Devil in churches mean exactly the same thing as what is otherwise used only on small children - will the German not finally outgrow this and gain his own security and steadfastness?!

We mentioned in the Appendix, Explanation 5, that the Goths did not know the concepts of the Devil and Hell at all, and did not have such words in their vocabulary: the word "sin," however, is well known, and we find an expression for it even among the most primitive peoples, where sin is defined as that which defiles a person.
The Polynesians describe the unclean as "forbidden" and call it "taboo" - thus, sin originally presents itself as a breach of a taboo, and insofar as one may regard the taboo as the oldest codified law of primitive society, one can, according to the original conception, also describe sin as a violation of the customs of such a society[82]; we thus learn that sin, understood originally and correctly, is everything that violates the natural purity of the whole human being and the natural orders.
Every transgression that we call evil brings about dire consequences, and no one commits what is unnatural with impunity: in doing evil, individuals and peoples choose death, that is, their own ruin.

[82] Article on sin and guilt, *Die Religion in Geschichte und Gegenwart*, V. 875

But as soon as peoples began to worship gods as supernatural beings, they transferred the concept of sin—which otherwise refers to what is contrary to nature—to disobedience toward the deities and their commandments, to the failure to show them the due reverence, ceremonies, rites, and so on; the gods become judges, and their representatives, the priests, attain immense power by exacerbating the opposition between God and man, between good and evil, as much as possible, which meant nothing other than setting God and man against one another.

To refute the accusations that that God could not have willed evil, or even been its originator, one resorts to an auxiliary construct by introducing an unknown variable into the equation, namely Adam, the so-called first man, whose past existence no one can prove but which is nevertheless believed, so that his past existence must be established for the believer - what remains strikingly evident is that this first man, breathed into by the Spirit of God, nevertheless commits the Fall, which is so grave that ever since, not only are all humans by nature doomed to ruin as a result of original sin, but nature itself as well, for original sin is the Fall of all nature.

Divine Providence did not create strife and discord, but an exemplary order to which we humans should submit; species and races are created for their purpose, equal to one another, not opposed, different from one another, but oriented toward and complementing one another according to the idea of organic truth, which rests in itself and can be discerned in the functionality of the form of life (*The Myth*, pg. 683).

36. The Idea of Organic Truth

In the first volume of *The Myth* (see p. 251), Alfred Rosenberg discusses existence and "essence," explaining that the Nordic people are now beginning to awaken from the "hypnosis of force" into which they had been drawn by dogmas of a Jewish -Roman-African origin, namely that one should not determine "being-as-such" organically and simply from existence, but rather, conversely, define existence from a foreign "it shall be thus" that is invented somehow and somewhere.
From this line of thought defined by Rosenberg, that we have nothing at all to define or determine because everything is established and given—namely, established and given by nature—we can see that these are the primal foundations of existence, to which we descend again and again, thinking and gazing, from which we constantly replenish our spent energies, because the primal force is present there, and from whose vantage point we constantly sharpen our gaze upon the goal to be striven for—the "essence"—so as not to stray from the goal.

The foundations of existence are: race, blood, and soil.
In zoology and botany, creatures are classified into "genera," "species," "races," "families," "orders," etc., and homogeneous human groups that "distinguish themselves from every other (in this manner grouped) human group through their characteristic combination of physical traits and mental qualities and always produce only their own kind" constitute a race (Günther, op. cit.).
Interracial mixing poses a grave danger to the preservation of the species and must be regarded as a sacrilege against the will of creation (see Adolf Hitler, *Mein Kampf*, pp. 311 ff.), which even the Jewish account of creation acknowledges in the succinct statement that God created every living thing "after its kind" - the Jew, however, does not say this of man in general, for he knows only one race, namely his own, the race chosen by God; meanwhile other people are not a race, nor are they full-fledged human beings, but rather the goyim, to be regarded no differently than animals, which one simply subjugates without any scruples.
In contrast, we have reverence for the creative power that formed the races with special aptitudes and tasks, and we feel grounded in our own race.

The second foundation of our existence is blood, which is most closely connected to the soul, and of which Meister Eckhart says:

"The noblest thing in man is blood—when it wills rightly.
But the worst thing in man is also the blood—when it wills evil."

- *The Myth*, pg. 257 f.

The third foundation is the soil, with which we are intertwined and connected through our work: to assert its existence is our task, our struggle, and our destiny.[83]

Thus, the primal foundations of existence lie in race, blood, and soil, and all powers rest within them: only from them are we enabled to move from mere existence to being-as-such, namely, that we tackle the tasks rooted in existence, work with these primal forces to shape and form—for which they contain all

[83] Appendix, Explanations 29

necessary prerequisites—and that we fulfill our destiny - now we will understand what *The Myth* writes on p. 683 ff.:

"The organism of a living being is form, i.e., it encompasses within itself the purposefulness of its external and internal structure, the purposefulness of its soul and spiritual powers.
Form and purposefulness are thus organically one and the same: the former reveals the essence from the perspective of perception, the latter from that of rational knowledge.
What there is now to recognize, and what constitutes the core of the new worldview and political philosophy of the 20th century, is that organic truth rests within itself and can be discerned in the purposefulness of the form of life - as functionality signifies the development of a living being, and a lack of functionality signifies its downfall, herein lies the means to refine the form or to bring about its crippling.
Taken even more deeply, such an impediment to the formation of the form constitutes a double sin: a sin against nature and a sin against the striving inner forces and values."

37. The Elements of Organic Truth

Form and functionality are thus always present in primordial existence, constituting its value and truth as one - this one, however, has three dimensions on the levels of the logical[84], the intuitive, and the volitional.

First, we approach the given, existence, with intellect and reason: this is the logical part, i.e., "the use of the tools of intellect and reason is represented by the critique of knowledge."
It is logical that, if nature has established existence, I too, as a member of the same creation, carry my existence, form, and purpose within me as a given: if existence now demands that I be so, then therein lies my life's task; if I wish to flee from this way of being and evade this obligation, then I commit sin and forfeit existence, and through wrongdoing bring about death.
If I have the choice between wrongdoing and rightdoing, between death and life, it is the more reasonable course to choose the will to be as it corresponds to existence, which signifies true life.
If I have a choice, if I am free to decide whether I want to do wrong or do right, then I possess free will; if doing right and doing wrong, good and evil, are set side by side in a being as life or death, it is logical that I choose life and seek to discern what is good and what is evil, what is useful and what is harmful, how I must act rightly, and what constitutes wrongful action.

Once I have recognized what my existence rests upon, what form nature has given me, and its purpose, I gain the standard of value to be applied.
What is good, useful, and right is always that which is good, useful, and right for my people, into which I was born and whose foundation is also mine, upon which I alone stand firm and am anchored, namely: race, blood, and soil.
The ethics of antiquity[85] is dominated by the maxim that man is the measure of all things, or as Aristotle says:

"The righteous man and virtue are the measure of all things."

We assert that the people are the measure of all things, and that righteous and virtuous are the man and woman in whom existence within the people corresponds to being for the people - it is logical, after all, that if existence is a given and established fact, this signifies "being," and being thereby signifies "becoming," something that remains ever in the process of becoming—that is, a goal never fully attainable, an ideal to strive for, our constant task that no one can take from us, yet in pursuing which we ourselves increasingly "become" and fulfill ourselves ever more fully - this logical insight can be taught and must be taught, for ignorance of the law is no defense.

What holds true for civil laws will all the more hold true for the natural laws of existence and being-as-such; indeed, when our people no longer possessed this insight, listened to false prophets, and ignorantly transgressed against what nature had established, punishment followed in quick succession, ruin came, and the people faced their downfall, from which National Socialism once again saved them—a

[84] Appendix, Explanations 30
[85] See Chapter 38

movement that is not a party in the conventional sense, but rather a movement that, because it correctly recognized existence, represents the resulting being, the dynamic principle of becoming.
No one will understand National Socialism who does not know its philosophical foundation, but neither may anyone call himself a National Socialist who does not follow these principles: to those who wish to consider the continued existence of the movement with all its formations superfluous after the seizure of power, since the takeover of the state under National Socialist leadership is sufficient, let it be said that the state, as the name itself implies, is something static that must necessarily exist, but requires the National Socialist movement as its counterpoint, which thereby transforms mere existence into a meaningful life; the state is thus a means to an end, which lies in the preservation and promotion of a community of beings who are physically and spiritually alike.
Of the forces slumbering within the race, a portion will always serve primarily the preservation of physical life, and only the other portion the promotion of spiritual development - in fact, one always creates the prerequisite for the other (cf. *Mein Kampf*, pg. 433 ff.) - note here as well the polarity of physical and spiritual life, neither of which signifies something contradictory!
Regarding the relationship of the National Socialist movement to the state, Alfred Rosenberg writes in *Shaping the Idea*, p. 22:

"The National Socialist movement is the organized force of 20th-century thought, organized to safeguard the entire German people, their blood, and their character; the state stands at the disposal of this movement as its most powerful and virile instrument, and must continually receive its vital forces and impetus anew from the movement so that it remains supple and resilient, and so that it escapes the danger of bureaucratization, ossification, and alienation from the people."

Now we understand why such great importance is placed on education within the party, why the movement works, campaigns, and teaches ceaselessly, and why all fellow citizens must be reached, for the people must be instructed in this and know with absolute certainty under what conditions they will endure forever or perish in misery.
Nature has not provided for a middle path, but only two paths, an either-or: there is only right action and wrongdoing. We National Socialists know the right path and will not be led astray or stopped on it, and we must then force those who do not wish to understand our logical standpoint to understand it, for we want the life of the people and not its downfall.

After 15 months of Fascist government, Mussolini declared on January 1st, 1924:

"We have the merit of having made the government something alive, pulsating, and active in the soul of the nation."

In an essay titled "Was ist Faschismus" (*What Is Fascism*), *Berliner Börsenzeitung*, August 30th, 1936, the Duce writes:

"A nation, as expressed in the state, is a living ethical entity only if it is constantly making progress, for stagnation and inaction are synonymous with death."

In the power struggle against the Western democracies, the dynamism of National Socialist Germany stands in contrast to the rigid system of senile reductions, as Wilhelm Weiß so aptly attests in the *Völkischer Beobachter* of May 31st, 1940:

"For twenty years, France has been dominated by that pitiful and backward spirit of Versailles, which rendered those in charge blind and deaf to the signs of a new era: at its core, it is merely the spirit of bourgeois complacency and satiety that has shaped their politics from Poincaré to Reynaud just as much as their military dogmatism from Foch to Weygand.
In this respect, Gamelin was merely the military exponent of a mindset for which the Maginot Line is just as characteristic as the childlike faith in the invulnerability of the great ally across the Channel."

The second part of organic truth is the visual one - this "becomes apparent in art, as well as in fairy tales and religious myths."
We may recall here what has already been said about intuition and vision: let us add that it is probably easier to make clear to someone the truth of the form and purpose of existence and its organic connection with being-as-such in its logic than to lead them to grasp it through vision, for vision cannot be learned, but must be experienced.
When we discussed the connection between vision, creation, and work, it became clear to us that every vision impels one toward creation and work, that is, toward the work of art; the work created from genuine vision is thus the true work of art, and no genuine work of art has ever been created without true vision.
Wherever art meets us, it must become a mediator of vision, leading to deeper insights into the total truth than the intellect and reason can provide, for the full grasp and pure experience of absolute truth is not merely a matter of knowledge, but engagement with the artist himself is necessary for this.
Every true artist is a personality, and every great personality who, in the history of peoples or in the realm of the spirit and the visual arts, has produced creative works and shaped forms, is to be called an "artist," because creativity arises only from vision - how necessary and instructive, therefore, is the immersion in the life and work of great personalities, and just as important becomes the constant presentation of art to the public, so that it reaches all segments of society and exerts its effects that penetrate to the depths of the soul: the nature of these effects is that they not only touch, but also stir, that they awaken what lies dormant in people and set what is at rest in motion, because life is always kindled only by life.
The vision given form by the artist helps the viewer of the artwork to develop their own vision, and will always have an invigorating and creative effect within them, from leading from being to becoming, from existence to true being.
The profound meaning of a myth or fairy tale grips and affects us in the same way, for these convey the ancient wisdom of the fathers, which was not limited to knowledge of things; rather, they knew about things, about the highest and deepest forces.

Now we come to the third, the volitional part (closely connected to the visual), which is "symbolized by moral teaching and religious forms" - if the logic of organic truth is comprehensible to man and comes alive within him through intuition, all that remains is for him to take it up as a determining power in his will and to bring it to bear through it - after all, what use is logical knowledge and emotional insight if the will remains untouched! All three belong together and form a whole, and they interact with and upon one another.

Experience and insight make the will guilty - we are accustomed to understanding the concept of guilt as a consequence of sin, as a consequence of transgressing moral commandments or prohibitions, or of violating a duty or a right; thus the court finds the defendant guilty or not guilty of a committed transgression or violation.
Guilt always points to something in the past or something that has already happened: as a human being, do I not also have a debt to the present and the future, and am I not guilty toward them? Yes, I am guilty by virtue of my existence, my being, my will, and my actions, and I make myself guilty when I remain guilty in my will - thus, guilt is not the consequence of sin, but rather, every unfulfilled obligation is sin, every weakening of the will, every indecision, every cowardice, every omission—we must note that omission is often to be judged more severely than transgression.
Martin Luther once wrote to his ever-timid and indecisive friend Melanchthon the words: "Fortiter pecca!", i.e., literally: "Sin boldly!" - this is meant to signify: "Have the courage to be a sinner once in a while!" Here speaks the combative Luther, who knows something of the forces that simply compel the will, who knows that when these forces press in, all petty reservations must give way to resolve, and all fearful deliberations to simple action, even at the risk of overshooting the mark—whereby, as in war, the main thing is that the shot is fired.[86]

Whoever, against his better judgment, wilfully resists the pressure of experience and observation is a criminal, and his behavior is a sin "against nature and the aspiring inner values," a sin against the people, for he transgresses what is laid down for him by blood: we call this law the people's ethic, from which we derive the people's attitude.

[86] See *Mein Kampf*, pp. 462 ff.

38. The People's Ethic

The term “ethics” derives from Greek, where “ethos” means “usual dwelling place”[87], “location,” “homeland,” and subsequently “habit,” “custom,” and “tradition”.
Wherever humans have settled and formed human communities, certain orders for coexistence naturally emerge—first within the clan, then the tribe, and finally the nation.
These orders arise from the existence of people of the same race, the same blood, and the same soil, which inevitably shape, for the individual as well as for the community—with the latter receiving the greatest consideration, since without it the individual means nothing—the conditions for existence, for the necessities of life, so that clan, tribe, and people may walk the path of life and existence in righteousness, and not the path of death and ruin through wrongdoing.
Whoever does not adhere to these bonds places himself outside the clan, tribe, and people, and is considered an outcast and ostracized - this means he deprives himself of the highest good of the Nordic people: to be respected and honored.
Ethics is the foundation of every community and of each individual member within it, as it determines their conduct - thus, it is a law—the Law—yet not static, not a dogma, but flexible and alive, because it must always correspond to the necessities of the people’s life: for example, the hardships of war will require different orders and regulations than times of peace, and this does not diminish the individual’s responsibility, but rather increases it.
Although flexible, the national ethos knows no exceptions or compromises, but only necessities that demand the greatest willingness to sacrifice and devotion, because the survival of the people requires them.

Christian ethics binds man to God - the author of the article *Ethics* (in *Die Religion in Geschichte und Gegenwart,* II, pg. 283 ff.) expresses himself very cautiously regarding the legitimacy of a religious (meaning Christian) ethics as opposed to a philosophical one, but nevertheless asserts:

“In any case, as history shows, it was religion that first deepened custom into morality by revealing to the believing mind an absolutely commanding, heart-searching Lawgiver, along with tasks of absolute value.”

Yes, because only this Lawgiver gives commands, as seen with the law of Jehovah from Sinai with its Ten Commandments[88] (cf. *The Myth*, pg. 74). and Jesus’ Sermon on the Mount - but the interpreters, who call themselves God’s representatives, or servants of God or agents in some other capacity, do not even agree among themselves as to what, from God’s perspective, is good or evil, what is moral and what is immoral; they are, after all, divided into denominations and sects, and within the denominations are again split into various schools of thought, and every interpreter of divine decrees believes, from his denominational standpoint, to know exactly what God demands.
What a hopeless confusion this presents! The matter becomes even more confused when individuals appeal to their conscience—that is, the voice of God within them—which all too often and all too readily is merely the voice of their own wishes and desires - consider the conscience of the “chosen” English people, who have felt so particularly connected to God, throughout the history of the last 300 years!

[87] From “hezomai” = to sit down.
[88] Appendix, Explanations 31

And when, finally, the most strict sects within Christianity no longer concern themselves with the world—which, in their view, is doomed to ruin anyway—but worry only that their own souls may be saved and admitted into Heaven, what becomes of their moral responsibility in the world and for the world—for clan and nation?

The people's ethic, on the other hand, is determined by the völkisch worldview and its foundations: race, blood, and soil, which is absolutely obligatory and binding.
Nor is it acceptable for another to relieve the individual of responsibility for neglected or future duties, as the Nordic man, with his conscience bound to the people, cannot reconcile this, for in his eyes it is immoral: a doctrine of salvation has no place in his thinking, for it corresponds to the views of foreign races, but not to his own.[89]
In order for man to make use of this aid, the Christian side seeks to make it clear to him that while a moral obligation does indeed exist, its fulfillment is too difficult, and that it imposes an unbearable burden that cannot be overcome without outside help: this bond is said to be utterly unbearable.

"This barrier to personal life lies in the fact that, although man is called to personal life through his moral duty, he is ultimately, if he follows the call, made inwardly paralyzed and unhappy; the emergence of the Christian faith within us means that we overcome this."[90]

Well then, whoever feels paralyzed by the fact of themselves being German by race, blood, and soil and of having to fulfill one's duty completely as such; whoever feels unhappy at being fatefully bound to one's people and at having to fulfill one's destiny within this bond—let such a person withdraw from this national community, let him adopt, according to the famous maxim, "Ubi bene, ibi patria"[91], and seek out another country where he can live happily, just as "Abraham, the father of faith," did before him.
The Nordic person, on the other hand, has a fundamentally different outlook on life - it is not about becoming happy, but about fulfilling life's tasks, in which he fulfills himself; for "we are not on earth to be happy, but to do our duty."[92]
As Goethe coined in his phrase:

"He who does not do his duty is useless, however useful he may otherwise be."

His greatest figures tell the German what he must do to be a valuable and worthy German and to become a person of character himself.[93]

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[89] Appendix, Explanations 32
[90] W. Herrmann, *Ethics*, "Grundriß der theol. Wissenschaften" (*Outline of Theological Sciences*), V, II.
[91] "Where one is well, there is the fatherland."
[92] Confessions by Nietzsche and Bismarck.
[93] Appendix, Explanations 33

39. Religion

We are not introducing a new religion, and in fact the opposite is true, for at the beginning of the Middle Ages, a new and alien religion was brought to and imposed upon the Germanic peoples in Germany, and by no means always by peaceful methods.
What is breaking through within us today and seeking to come to life is the belief that we, as Germans, have a German destiny to fulfill—a primal law that has been in effect as long as Germans have existed, exist, and will exist; a law that, whenever the Germans transgressed it by becoming untrue to themselves, always took terrible revenge on the people when it was not fulfilled: such times have been, and we intend to ensure that they never return by binding the entire people firmly to its law once more.
In such times, Providence also made use of Christianity, as the Führer made quite clear in his closing speech at the 1935 Party Congress: Christianity had its purpose as a means to an end, not as an end in itself, for the end was the unification of the German tribes to form a state - in this way, the merits that Christianity earned by committing itself to this end remain undiminished.
Equally and openly however, we do not spare our criticism wherever, in the course of history, Christianity placed its own ends above those of the German people and shattered the community willed by God - National Socialism can endure and tolerate many things, but not this one: the crime against blood, against nature, and against the emerging inner values and forces.
National Socialism is thoroughly tolerant and demands tolerance precisely for the sake of inner national unity - it, however, most emphatically refuses to be reviled by the denominations as irreligious and godless (*The Myth*, pg. 143).

A word more on this, because it must be said: who even knows what religion and "religious" actually mean?
Generally, a person is described as religious if they still attend church, are active in their denomination, like to use pious words, and so on; furthermore, being religious is not synonymous with being Catholic or Protestant, Lutheran or Calvinist, a member of the Confessional Front, or a German Christian - who then is religious?
Anyone who feels bound: religion comes from the Latin word "religare", which means to bind or fasten[94] - if that is the case, then we National Socialists are very deeply religious, because we are very strongly bound.
But we do not call that "religious," as we hear others say, for religion is said to be a bond with God - not a single word has been spoken of God in this chapter on religion so far, but that does not make us godless because we simply do not speak of God.
Among Christians a class of theologians has emerged for this purpose - the Nordic person does not like to speak of what is most sacred to him, precisely because it is too sacred; he guards against the profanation of the divine by not speaking of it, nor does he allow God to be talked about to death or reduced to a specific form, since He cannot be confined to any.[95]
As Martin Luther says:

"God is incomprehensible and invisible, and whatever can be comprehended and seen is not God."

[94] This is how the Church Father Lactantius (c. 312 CE) derives the word - see Heinrich Schmidt "Philosophisches Wörterbuch" (*Dictionary of Philosophy*).
[95] Appendix, Explanations 34

God is all in all and is everywhere, and the highest expression of the reverence we can offer Him is—silence.
Johann Tauler[96] preaches at Christmas:

> *"If God is to speak, you must be silent; if God is to enter, all things must depart."*

[96] Disciple of Meister Ekkehart (d. 1361).

40. Authority and Freedom

Certain circles, who are anxious to preserve the privileges they have enjoyed thus far, fear that if God is now placed on such a high pedestal and is no longer constantly held up to the common people as the ruling and punishing God, all authority will vanish and all order will dissolve - things were much more orderly in the past, one hears them say, back when the monarchs and Serenissimi[97] still ruled "absolutely," when there was no such "common" word as party member, when a fellow citizen did not yet exist, when the "people" were simply subjects, neatly divided into estates and classes, and when people still looked up reverently from below and served most submissively; those were happy times, all the more glorious for the one who possessed the greater number of subjects, who in turn could count themselves fortunate to be devoted to a lord with all their heart, mind and possessions, to serve him most submissively, indeed even to be allowed to be sold as cannon fodder for other potentates.

Unconditional, blind obedience once reigned, which is surely the highest of all Christian virtues, and was therefore preached with particular fervor from every pulpit into the hearts and consciences of the faithful; the Church, which demanded absolute obedience to God and His representatives on earth, also supported every authority, for in doing so it supported itself: the Pope designated the French king as "Most Christian Majesty"; the kings of Portugal bore the title "Most Loyal Majesty," while the Habsburgs in Vienna were addressed as "Apostolic Majesty."

A halo surrounded the crowns, before which the subjects now simply froze in awe, and the ruler of the land, even of the smallest of states, called himself a son of God's grace—which did not prevent him, however, from leading a most pleasurable life with his "mistresses" at the expense of the people of the land, who were nearly suffocating under the tax burden, and from committing adultery quite openly: no one batted an eye when "His Most Reverend Majesty" undertook brutal raids[98] for political reasons, or waged almost incessant bloody wars with "His Apostolic Majesty."

According to the principle "Cujus regio, eius religio"[99], the subject was compelled to belong to the same denomination as his prince: such was the extent of absolutism, the unrestricted power of the princes - under these conditions, no German could (nor should) develop a sense of national solidarity or any awareness of a distinct identity, let alone a sense of national responsibility or a common will, for one was merely a subject and had to believe, think, and act as the prince commanded.[100]

Absolutism promotes something necessary, and therefore good:

> *"The population of the individual territories was brought together into a self-contained unit."*[101]

But the Reich as a whole gained nothing from this, but on the contrary, it suffered the gravest damage, for the fragmentation of small states then reached its peak, and once again Germany had to endure the most severe upheavals in the 19th and 20th centuries when liberalism rose up against absolute authority as a necessary reaction and these two forces wrestled with one another.

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[97] "The Most Serene", titles of lesser princes.

[98] Louis XIV, 1638–1715, sacked Strasbourg in 1681 and, a few years later, had the Palatinate completely devastated (Heidelberg).

[99] "The ruler determines the denomination."

[100] There were also commendable exceptions among the princes of that absolutist era, but exceptions prove the rule.

[101] Cf. Stieve, "Geschichte des deutschen Volkes" (*History of the German People*), pg. 322 ff., 21st–28th ed. Oldenbourg Publishing. 1936

We have already explained in Chapter 32 what abuse was made of the concept of freedom - what interests us here is how the liberal state structures that subsequently emerged have reconciled themselves with the concept of authority—without which no people can be governed—and how, on the other hand, they have done justice to the demand for freedom.
Both must surely be balanced in some way: who, then, provides the liberal state with the backbone and the foundation from which it, too, can demand obedience? As *The Myth,* pg. 538 states:

"Authority was demanded in Europe in the name of an abstract state principle."

The term "citizen" comes up, and the state itself, then, creates the bond, for freedom without a bond is impossible.
All people residing within the borders of the German Reich, regardless of race, became "German citizens", and moreover, every intellectual creation of such a citizen was deemed German, to include every Jewish piece of trash that was declared as such - and the Jews knew how to make fine use of this! Every citizen could, of course, assume any public office, and consequently the so-called higher professions were gradually virtually flooded with non-Aryans - now the process of disintegration made ever greater progress, and the German, who had so beautifully dreamed of a free Germany, was ultimately no longer master in his own house; the masses, meanwhile, once whipped into a frenzy and lured with this or that small freedom, found their appetite growing with each bite, ever more eager to be freed from all ties.

Now the Church also reappears on the scene; the Protestant faction, however, could not quite acclimate itself to the liberal era, for it had felt quite at home under absolutism.
The princes, as the sovereigns of the land, were at the same time the lords of the land and held supreme authority in the Church—the sovereign's ecclesiastical rule.
While Catholic princes (e.g., in Protestant Saxony) had this authority exercised through special representatives, and no one took offense at this, we shall now see that Protestantism in Germany found itself in a great predicament following the abolition of the dynasties - we can only briefly hint at how it then yielded to liberal influences, gave the synodal system a more parliamentary structure, called itself the "People's Church," and so on.
What is particularly interesting is that a Protestant International then also formed, comprising all Christian denominations except the Roman Catholic Church, though always with the ultimate goal of uniting with it - thus, what is important for us here is the shift from particularistic to universalistic thinking and claims to power, from regional church structures to a global church, which would, however, means abandoning the Lutheran heritage - I recommend reading Alfred Rosenberg's work "Protestantische Rompilger" (*Protestant Pilgrims to Rome*)!

Does global Protestantism seriously believe it can somehow supplement the Catholic Church's universalist claim to power and persuade it to relinquish even a single aspect of its absolute claim? It will merely be permitted to serve as a henchman in the fight against a common enemy, and it is already doing so quite dutifully, but it will never earn laurels or even a victory; rather, what once began with fervor and passion will die of bloodlessness and suffocate.[102]

[102] Appendix, Explanations 35

The claim to the whole world, the dominion over all human souls, is—according to its doctrine—entrusted solely to the Church of Rome and its Pope, the Vicar of God on this earth, whose power can actually command the sun, moon, and stars and order them to stand still, because such a thing has already occurred according to the Bible.[103]

In the era of particularistic absolutism, the Church had little to say with its universalist claims, for at that time it worked more practically with court chaplains and Jesuits at the numerous courts, skillfully playing particularism off against particularism (special interests of one dynasty against those of another) and thereby ensuring its own safety; however, when the power of the princely houses waned and the adherents of liberalism dreamed of universal freedom, of world happiness through eternal peace and global brotherhood, Rome was immediately in its element, for it recognized that the marriage of state authority and liberalism simply does not work - therefore, this Church has actively assisted and continues to assist wherever, even within a single state, these two ideas—authority and freedom—clash and wear each other down.

As early as 1887, Bismarck predicted in the Reichstag that the Jesuits would one day become the leaders of social democracy (*The Myth*, pg. 471); during the Spanish Civil War, the Roman Church watched quite calmly, without any sympathy or agitation, as the most brutal, bestial violence murdered people and wreaked havoc in the name of freedom, and turned a blind eye when these still uneducated children set fire to churches and monasteries—but all that must be rebuilt, and there will be enough priests to replace those who were murdered.

Rome can watch and wait until its harvest comes, for the signs of the times are "all favorable" for its cause - after all, liberalism has done a marvelous job of preparing the ground so that "citizens" have become "world citizens," so that the "state" no longer means anything, but rather the "world," so that races and peoples no longer matter, but rather only the "proletariat of the world" matters; Rome can also count it as a great "plus" to its credit that it did not carry out the aforementioned cleanup work, since the other supranational powers of Jewry and Freemasonry took it out of its hands, thereby causing themselves very little harm while liberalism leaves a very bitter aftertaste.

In short, it was quite right not to interfere with their activities, for the time of harvest is ripening for Catholicism: the Kingdom of God on earth is coming, and authority will no longer be exercised by men, but only by God, who makes use of His excellent instruments and for whom He chose and appointed many hundreds of years ago.

If, however, so much calamity has befallen humanity up to now, it was only because the children of men wanted to be wiser than God and did not recognize the divine rule established by Him and His representatives - now they have strayed long enough; now they will all turn back, and there will be one shepherd (the Pope) and one flock (the sheep) (*The Myth*, pg. 159) .

Of course, the exercise of authority will still be difficult at first until all the stubborn people are brought under one roof, but the Church certainly has enough means of power: it has the divine right to spread its "anathema" = curse, to cast excommunication, to revive the Inquisition, and to light the pyres - these means, together with the strong ranks of men and women of the Order, are entirely sufficient to enforce God-commanded authority without exception.

In short, a great tradition for this already exists, and it merely needs to be taken up.

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[103] Book of Joshua, Chapter X, verses 12–13 - how many confessional pastors would not also like to be a Joshua and, in accordance with Scripture, be able to do such things!

Whoever was the most faithful “servant” here on earth will be richly rewarded in Heaven, for freedom in this world is downright detrimental to salvation - thus, ecclesiastical universalism, which spans the entire earth, leads back to the most brutal Middle Ages.

In summary, we must say that the question of authority and freedom has not yet been resolved:

“Authority without restraint demanded the anarchy of freedom.”

Rome and Jacobinism—in its ancient forms and in its late, purest manifestation in Babeuf[104] and Lenin—are “intrinsically interdependent" (*The Myth*, pg. 528).

[104] François Babeuf, 1764–97, planned the establishment of a communist state during the French Revolution.

41. Bondage and Freedom

Community life within clans, tribes, and nations is impossible without bonds (cf. Chap. 38) - nations must establish their form of government, but government, however, requires authority.
Government is based on laws, that is, established orders that correspond to the needs of the governed; these require that communal life proceed in ways that ensure the continued existence and progress of the community.
The common conditions of life arise by the will of nature and thus originally from race, blood, and soil—that is, from the people themselves; thus, every authority, every demand for obedience, can be based solely on the people and is conferred by them in good faith.
The people are the bearers of the authority of the state into which they have united, and whoever now exercises authority and demands obedience has the mandate for it—that is, the power—not only from the people, but also for the people.
The state has no inherent legality of its own simply because it is a state, as was proclaimed in the age of liberalism - no, the people hold the authority and grant the powers, and the leader whom it appoints for itself is bound to it in all things, just as the people, for their part, are bound to render unconditional allegiance to the leader; this bond between all parts is very deep and indissoluble, because it is rooted in the deepest depths, in myth, in the shared worldview of race, blood, and soil.

But where, then, is freedom - if there is no freedom from bonds, is man not then condemned to eternal servitude; is Christianity not right after all?
No, and absolutely not, for our natural bonds are not dogmatically conceived or arbitrarily invented or established for the benefit of the few at the expense of the many, but rather they are eternal and will always be: if I was born a German, then therein lies my destiny and my bond to what has been established from time immemorial for this people, to whom I have the honor of belonging; there is no liberation or release from this.
There is no freeing oneself from something, but only freeing oneself for something, for every act of freeing oneself from something always means only a bond to something else.
The people, who constantly struggle and must struggle for their existence, cannot bear it for their survival, for their very life, if I free myself from the bonds of race, blood, and soil and enter into other bonds that harm the community; the people demand much more—and must demand—that I instead free myself from everything that hinders me from serving my people with all my strength and from helping to ensure that the whole of the people becomes free to fulfill its destiny, for only when my people possesses this freedom am I, too, free.
Their freedom is also mine: freedom is bondage, and bondage is freedom.

Thus, in the National Socialist state, we know neither rulers nor subjects, masters nor servants, for service and obedience are undertaken voluntarily in free allegiance and in the personal relationship between leader and followers, who stand in a relationship of loyalty to one another.
We replace the term “subject” with the term “follower”; we do not suffer or endure the rule of those in power, but participate ourselves by voluntarily and joyfully carrying out the will of the leadership in the place assigned to us.
The leaders in the Germanic state, as Tacitus already reports in *Germania*:

"...command more by their example than by authority, when they are always present, when they excel, when they fight in the front ranks—in short, through the admiration they inspire."

The recognition and respect of the followers sustain the leader, and he, in turn, can accomplish nothing unless he honors and respects the devotion of his colleagues and knows how to make them ever more willing to serve.
Leaders and followers exist within the polarity of freedom and bondage (cf. *The Myth*, pg. 177 ff.: the Jesuits' blind obedience).

42. Honor and Loyalty

When we said earlier that it is our honor to belong to the German people, this expression is not an empty phrase[105], but was born of the conviction that there can be no more honorable mission for a German man or woman than to fulfill their German calling, which every one of them has received by virtue of being born a German.
Instead of "mission," we might even better say "distinction" or "election," but by no means following the example of the Jewish (English) people, who consider themselves set apart from and superior to other peoples - rather, we know ourselves to be chosen by Providence for our German people, which does not imply a rejection of other races or even contempt for them, but on the contrary, it encompasses our respect for every other people and every race, whom we value just as highly as we wish to be valued by them, provided they too fulfill their mission conscientiously and faithfully.

The honorable mission of the German calling, which has been imposed upon the generation now living, seems almost beyond our strength in a world that places universal human values above racial values, and amidst groups of peoples who do not cultivate their own kind for its own sake, but who wish to be respected for the form of government prevailing among them—people, in short, who are not at all concerned with subjective and objective honor[106]: they strive for power and haggle over advantages, sell their souls if only millions can be made, stir up wars and revolutions and take no account of the many human and material losses, but only of the gains of individual classes and cliques.
Even the Christian denominations know no bounds to their lust for power and hide behind the concept of "humanity," which exists just as little as "treehood" or "animalhood"[107]: in short, few rocks rise from this surf of madness, surrounded by crests of the most vile slander and baseness.
We Germans, however, are destined by Providence, through the mission of the Führer, to be such a rock - this is our distinction, and the generation now living and entrusted with this task appreciates this election and wages the struggle all the more resolutely to prove itself worthy of the mission.

This generation has won a first victory for existence, and it knows how to hold onto it, having stood on the edge of the abyss once before: it has become alert and aware of the values to which it owes its salvation, and from now on, its conscience is bound to the protection, nurturing, and deepening of that unyielding voice and admonisher of its soul.
Equally unbridled is its faith, which, in an ever-intensifying experience, swept the entire people toward ever-greater commitment and ever-more-complete devotion, valuing nothing higher than its own honor: it is the "supreme value" (*The Myth*, pg. 153) and the "center of power" (*The Myth*, pg. 514).
When honor, and with it justice and the will to power, fell apart, a race of gods sank into oblivion: in a terrible, blood-red conflagration in 1914, an epoch of the world came to an end (*The Myth*, pg. 598).
What those who came before us failed to achieve—elevating personal honor, clan honor, and tribal honor to a general Germanic sense of honor, to German national honor—has now been regained, and is the

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[105] As the Führer spoke on May 1st, 1936: *"I am so proud to be allowed to be your Führer ... I would much rather, a thousand times rather, be among you the lowliest comrade of the people... the smallest worm, than be king or anything else elsewhere for my sake."*
[106] Subjective honor, i.e., a person's personal dignity; objective honor, i.e., the respect accorded to this dignity by others (H. Schmidt).
[107] Appendix, Explanations 36

sanctuary that we now guard carefully and unwaveringly (*The Myth*, pg. 401): from this center, professional honor—which we now place in the stead of tribal honor—clan honor, and personal honor receive new light and fresh impetus.

Though these are parts, they all constitute an indivisible whole, and can no longer be conceived of or evaluated separately; personal honor, however, requires something personal insofar as everyone must be required to free themselves from Jewish desires, from wanton desire and selfish impulse.
Honor transcends profit, possession, pleasure, and happiness, and honor is more than life itself: the man and woman who buy from the Jew for the sake of a monetary advantage act against honor.
We recall Theodor Körner's[108] powerful song:

"The people rise up, the storm breaks loose; who still cowardly folds their hands in their lap?
Shame on the lads behind the stove, among the lackeys, among the maids! You are but a dishonorable, pitiful wretch! - -"

One may lose external freedom—one may, for example, be taken prisoner—but one must not lose inner freedom, that is, one's honor, like the captured soldier who is ordered to betray his comrades to save his life, but who would rather give up his life than his honor.
Honor transcends the bonds of the clan in the *Hildebrandlied* (*The Myth*, pg. 399 f.), and Tristan dies in a conflict of honor[109] (*The Myth*, pg. 401 f.).
Shakespeare[110] is a herald of honor:

"Honor is life's sole gain: take away honor, and life is gone."

A gloss from the *Sachsenspiegel*[111] states:

"Good without honor is no good, and a body without honor is considered dead: all honor comes from loyalty."

Only he retains honor who remains true to himself, to his calling, his nature, and his fate - whenever the Germans achieved greatness in history, they did so through the loyalty that Tacitus already praised in them:

"No man in the world surpasses the German in loyalty."

All the more disastrous, however, was the effect of disloyalty upon them, whenever external ambition for honor and possessions meant more to them than inner honor, whenever they willfully severed the bonds forged for them by hatred, blood, and soil, and shirked their most sacred duties.
Much has been said with excessive fervor about loyalty, and it is sung of in many a song as something sentimental: let us guard against such sentiments, lest the serious meaning of this word be lost to us!

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[108] Poet of the Wars of Liberation who fell as a Lützow Hunter on August 26th, 1813.
[109] Referring to the 13th century courtly romance of the same name by Gottfried von Strassburg. - The Translator
[110] Appendix, Explanations 37
[111] Lower Saxon law book from the 13th century, written down by Eike von Repkow.

For the German, it is a hard currency that one must be prepared to redeem with one's life; if it stands and remains in high esteem, then the people who embody and preserve this value are inexhaustibly rich and invincible: let us ensure that this highest inner possession is not devalued!
Each individual bears this responsibility as a precious legacy for life: bonds must exist.

"Be true to yourself and true to others; then the narrow space is wide enough."

- Goethe

43. Loyalty and Freedom

Chamberlain, in *The Foundations*, pg. 507 ff., writes:

"One thing is certain: if one wishes to explain the true greatness of the Germanic people by summarizing it in a single word, one must call it loyalty, for this is the focal point from which one can survey their entire character, or rather, their entire personality...
Freedom is an expansive force that drives people apart; Germanic loyalty, in contrast, is the bond that unites a free people more firmly than the tyrant's sword.
Freedom means a thirst for immediate, self-discovered truth; loyalty and reverence is reserved for what the ancestors deemed true.
Freedom creates its own destiny; loyalty holds fast to this destiny unshakably!"

Thus, freedom and loyalty are also polar opposites, and one is inconceivable without the other: the creative power inherent in the Nordic people would create only disorder instead of order, and would promote destruction far more than construction, if persistent loyalty did not accompany the forward-pressing freedom.
It is unacceptable for personalities and circumstances, for deeds and their consequences, to be judged and evaluated one-sidedly—either solely from the perspective of freedom or that of loyalty; rather, both must always be applied simultaneously as standards and measures of value.

Loyalty, as persistence, can have a paralyzing and stifling effect, which can suffocate all creative impulses - thus it has always been the case that in times of the breakthrough of strong creative forces, the resistant—let us say, in the negative sense, conservative—circles of the German people lamented the rise of disloyalty and believed they were compelled to prophesy moral decay and ruin.
There will always be elements to be found among the ranks of the forward-pressing fighters who claim they cannot respect or endure any bond, and who, with their will, fall into the boundless - but where does the Nordic person find the standard? In himself.
Goethe's words at the end of the previous chapter point to this one: "Be true to yourself."

"Shakespeare has the father say to his son, as the highest counsel for his life's journey—as the admonition that encompasses all others—the words: 'This one thing above all—be true to yourself!'"

- *The Foundations*, pg. 508

Since there is no such thing as unlimited freedom, it can only prove itself within the bonds that the individual sets for himself: for the free man, to serve means to command oneself.
To serve means: to place oneself, through action, within the whole of the people.
This whole creates and safeguards order, and for its sake, necessary commands are issued; these can be faithfully carried out only by one who knows himself to be bound to the whole in its ultimate and deepest nature, so that he himself desires nothing other than the higher will above him.
If difficulties arise here, such that voluntary action gives way to a stifling and burdensome compulsion, the individual's personality is in danger - it may happen that the order above him becomes unfaithful to the natural principles upon which it was built and fails to fulfill its purpose, and in this case, subordination

would be perceived as servitude; the individual, in order to remain true to his own nature, must then clear a path to freedom and must not rest until he has restored the proper order within his people, else he allows his insight into the true nature of necessity to be clouded and allows foreign influences to gain power over him; in such a case, if he fails, he becomes unfaithful not only to himself, but to the whole of the people, and will be shattered by the strong will of the collective, who will then cast him out.
Thus, as Chamberlain says:

"Loyalty in the Germanic sense cannot arise without freedom, yet it is impossible to foresee how an unlimited creative urge for freedom could exist without loyalty...
Germanic loyalty is the belt that bestows imperishable beauty upon the transitory individual: it is the sun without which no knowledge can mature into wisdom, the magic through which alone the passionate deeds of the free are blessed as lasting deeds."

44. Love and Honor

Alfred Rosenberg titled Chapter Two of the first volume of *The Myth* "Love and Honor":

"These are the two words, above all others, through which the entire conflict between Church and race, theology and faith, dogmatic creed and pride of character has been revealed for nearly two millennia—two words rooted in the will, over whose supremacy Europe has always struggled: love and honor...
Depending on whether love in its most general sense or the concept of honor as such was given primacy, the worldview and way of life of the people in question developed in a manner corresponding to this spiritual determination."

- pg. 146

The Nordic people, too, are familiar with the concept of "love", but for them, it is conceivable only in connection with honor and loyalty: it is simply an inherent part of honor.
Love is a completely self-evident duty, which is not demanded, but simply given: the love between spouses, the love of and for children, and the provision of aid to oppressed and distressed members of the clan and the people are necessities dictated by duty, and anyone who shirks these duties is considered dishonorable.
Within the community of the clan and the people, one looks out for and cares for one another, for all share a common honor and a common conscience - Schopenhauer says of this:

"Honor is the external conscience, and conscience is the internal honor."

The Nordic people do not offer mutual aid out of pity or compassion, nor to earn merit, but "in the name of justice and duty" (*The Myth*, pg. 169.).

Oberbefehlsleiter [Erich] Hilgenfeldt[112] said this at the Party Congress of Honor:

"Every German knows that he cannot demand more from the community than he himself is willing to give; he has recognized that, with regard to the fate of the people, he is inextricably burdened with a responsibility that he cannot cast off unless he wishes to place himself outside the national community."

And a year later, he provided the following ideological justification for the work of the National Socialist People's Welfare Organization:

"We serve because we are strong, but as strong people we do not ask, 'What is our reward?', for we do our work out of a sense of duty and the strength of our hearts, out of our obligation to our people - thus, our charity is not a bargain with the Lord.

[112] Erich Hilgenfeldt was a deputy in the Reichstag, the leader of the National Socialist People's Welfare (1931-1945), and Reich Commissioner for the Winter Relief Campaign (1933-1945); he went missing and was presumed dead during the Battle of Berlin. - The Translator

In the Winter Relief Campaign, we did not appeal to the people's pity, but to the people's strength; we did not demand alms from them, but comradeship."

Alms dishonor the recipient, and the German people perceive any grace or benefit bestowed upon them as an insult and a disgrace - thus, begging, wherever it appears, becomes an abomination to them.
Begging arrived in German lands as a completely foreign phenomenon alongside Christianity, became a profession, and was sanctified by the "begging orders"[113]; this provided people of weak character with a welcome excuse to no longer support themselves through the work of their hands, but to lead a life pleasing to God in idleness.
Work is a sacred duty that confers value and dignity upon a person, and the introduction of these beggars could thus have led to the value of work falling into oblivion in German lands; the wealthy idlers, however, who had others work for them and lived off their money, soothed their consciences and the grumbling of others by visibly giving them alms in public, which gave them influence and prestige, enhanced their sense of well-being, and fed their arrogance when they graciously bestowed benefits "over the fence."
Both groups—the small and the great idlers—cannot come to terms with National Socialist social welfare at all, and they think wistfully of former times, believing that now they are now under a terrible compulsion - Schiller's words apply to them:

"The strict bonds of the law bind only the slave's mind that spurns it."

In place of the honor of the free man, Christianity sets another spiritual value—love, in the sense of humility, mercy, submissiveness, and asceticism (*The Myth*, pg. 155 ff.) - it remains noteworthy that the word love (Greek: "agape") is not found in the New Testament in the Gospel of Mark—whose Gospel, according to theological scholarship, reports most authentically on Jesus' deeds and words—nor in the Acts of the Apostles or in the Epistle of James.
Matthew and Luke use the word only once, whereas John and Paul speak of love in many places: the latter sang the hymn of love in Chapter 13 of 1 Corinthians, where we hear that love is patient and kind, does not envy, does not boast, is not arrogant, does not seek its own, is not provoked, does not take into account a wrong suffered, bears all things and endures all things.
Says The Myth (pg. 156):

"Now it is significant that the idea of love was unable to prevail, particularly in the administration of ecclesiastical institutions - from the very first day, the structure of the Roman system has been fundamentally and consciously intolerant, both organizationally and dogmatically, and hostile toward all other systems, not to say filled with hatred."

The Church has only pursued power politics with the help of love (*The Myth*, pg. 159), for love was meant to break the upright and proud spirit of the Nordic people, to make them humble and submissive, and to devalue their concepts of honor, loyalty, and camaraderie - but for the German, love without loyalty and honor is nothing.

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[113] The mendicant orders emerged in the West in the first half of the 13th century, with the most significant mendicant orders being those of the Minorites, or Franciscans, the Dominicans, the Carmelites, and the Augustinians.

45. Personality and Type

Wherever people strive to portray National Socialism as a frightening boogeyman, the accusation is made that within its ranks, the personality—the individual—no longer counts for anything; the unique existence of the individual is said to be abolished, and every private inclination, every individual disposition, is simply suppressed.
"Just look at this," they scream in their hysterical manner, "Hitler has put all the men in uniforms, and that tells you enough!" - yes, the Führer did that for practical reasons, for while the parties, associations, and classes of the people had all worn uniforms during the era of the old system, in order to outwardly demonstrate, through the clothing they wore together, their affiliation with a particular movement and its principles, the brown shirt now worn collectively by German men testifies that an end has been put to ambivalence, that they have become one, not only outwardly in the form of their appearance, but also inwardly.
It was also high time to bring the people, who had run amok and lost their bearing, back into proper bearing and form: the wearer of the uniform is immediately recognizable to the outside world, and is therefore compelled to maintain proper bearing if he does not wish to betray the cause he represents.

The prerequisite for maintaining proper bearing, however, lies within himself, and he can only do so if he possesses the inner bearing - but how do these "brown men," so "pityingly regarded" by the Führer's enemies, present themselves?
They no longer shuffle about, but stride forward, so that one can recognize their determined will in their firm steps; they no longer bow and scrape, but stand upright before every person and show that they possess a sincere disposition; when greeting one another, they do not look bashfully at the ground as if they had something to hide, but stand face to face: behold, I am who I am, without deceit and without pretense.
And so they all greet one another—the young and the old, the superior and the subordinate, the rich and the poor—because they are comrades, because their attitude is the same, and the service each performs in his position is the same, according to the gifts and strengths given to him by nature.
Coercion does not rule whoever, and anyone who does not wish to stay may leave - here, only voluntarism prevails, the free assumption of duties with a natural sacrifice of time and money.

"Pity" has no place here, but rather "admiration," for a great miracle has occurred: that one man's will has shaped the former subjectivists, who were no longer in good form, into personalities; that one man's example has transformed those who were once soft and fickle into people of firm character; that one man's steadfastness demands relentlessly, and while the weaklings who lack inner resolve shatter against him, he lifts up the strong.
They learn from him the truth of Goethe's words:

"The highest happiness of the children of earth is nothing but the personality."

Whoever has now limited himself inwardly, concentrated, and gained composure, his outward influence is likewise boundless; any man or woman who has mastered their inner difficulties gains, as if by itself, a decisive influence over the people around them through their inner superiority.

Tryve Gulbranssen speaks in his novel, “Das Erbe von Björndal” (*The Legacy of Björndal*), of the mysterious “power of strong, whole, unfathomable people over the ordinary, insecure, unstable people of this world” - the personality firmly grounded in itself masters all of life’s external difficulties, for these exist only so that the personality may grow through them and thus overcome them.

“No time and no power can shatter a form that has been shaped and develops with life.”

- Goethe

National Socialism shapes one’s form and creates a new type, for “type” means, in essence, character, imprint, model, pattern: thus, a type is the pattern of one and the same kind.
If National Socialism has given the German people a new inner and outer attitude, this expresses itself in many of them equally and in the same way, without prejudice to individual dispositions, which no longer strive apart from one another but toward one another: it shapes the new type.
The atoms of the people, the individual souls, are increasingly aligning themselves in a like-minded manner (*The Myth*, pg. 450): from the new life force, the new life type is created.

From earlier times, when our fathers still thought in racial terms, the expression has been preserved: “To be of good stock,” or “a good stock of people” - with this, one expressed a favorable judgment of their physical and mental constitution.
National Socialism sets itself the goal that all Germans should once again be of good stock and develop a unified lifestyle that corresponds to the nature and disposition of the Germanic people: a fine start has already been made, but its originator is the personality, is the Führer himself, for it is the case that a personality that is completely self-contained rises above itself into the super-personal[114] by becoming a model for thousands and setting the direction for them; on the other hand, no one grows into the type who has not himself become a personality conscious of purpose and will.
Personality and type are also set in polar opposition to one another so that they complement each other: we read in *The Myth*, pg. 531 and especially in the conclusion:

“The experience of the type, however, is the birth of the recognition of the myth of our entire history: the birth of the Nordic racial soul and the inner acknowledgment of its highest values as the guiding star of our entire existence.”

(cf. Chapter 2).

[114] Appendix, Explanations 38

46. Type and Law

Ultimately, it will be the state's task to shape a legal system that fosters the development of character among the people, and to enact laws that allow the highest spiritual values to develop in a pure and clear manner.
A person's actions are measured against the standard of their will, which stems from an honorable disposition:

"The idea of honor and loyalty was the fundamental principle of Germanic-Nordic law."

- *The Myth*, pg. 566

But if a state, through its laws, protects unscrupulous individualism and replaces a spiritual and moral supreme value—to which all other values must be subordinated—with a multitude of values serving entirely different interests, then the formation of character from a spiritual center is prevented.
We are all too familiar with these "interests" from the decades before 1933: at that time, a class struggle raged from above and below; employers stood against employees, and each side demanded state measures for its own purposes; production felt disadvantaged by commerce, and commerce used the produced goods merely as a means for its own profit; the civil servant looked suspiciously upon the self-employed professional and demanded rights which, if granted by the state, were met with further demands from the state in return, and vice versa.
The people were divided into castes, each of which strove ruthlessly to advance and outdo the others; the driving force was the greed for money and power as economic values took precedence, and the result was the materialization of the entirety of social life.
The concepts of responsibility toward the people and the fulfillment of duty for the common good were replaced by class interests and class rights - thus, a sense of commonality among the people increasingly gave way to supranational interest groups, and internationalism arose: no longer are the members of a people similar to one another and recognizable by their type, but rather, the type of the high-finance financier emerges just as much as that of the union leader.
Not only the nobility, but also the criminal underworld becomes international, as did the sensationalist journalist, the lawyer who bends the law, and the smooth-talking parliamentarian.
International resorts and places of entertainment were created, and everywhere the same establishments reigned: dance halls and bars, jazz bands, and the demi-monde.
People thought and felt very humanely in all things, gladly and often turning a blind eye to human weaknesses—only to look all the more sharply and piercingly when someone dares to place obstacles in the way of their own plans and desires: in this case, all consideration ceased, and equal rights for all were demanded, though in reality, one only really wanted privilege.
The Jew provides the best example: once he had succeeded in obtaining citizenship in all states, he used it to vigorously claim the protection of the laws for himself and his purposes, yet he circumvented those same laws and interpreted them in whatever way served him - thus, the Jews gradually assumed leadership in the legal profession in Germany, not only in terms of numbers, but also intellectually.

As for the spirit in which this influence was exercised—indeed, the inevitable effect it was bound to have—Alfred Rosenberg provides the rationale in his lecture "Deutsches Recht" (*German Law*) of

December 18th, 1934 (*Shaping the Idea*, pg. 227), in which he demonstrates through two comparisons how fundamentally different the racial soul of the Indo-European is from that of the Semite - the ancient Iranians[115] wrote in their holy book:

"He who sows grain sows holiness."

That is to say: they made the fruit of their labor dependent on hard and rigorous work and felt bound to their land by soil and blood.
The Talmud[116], meanwhile recounts, among many other sayings that strike us as directly hostile, the following: a pious rabbi walked past a swaying field of grain, looked at it with a smile, and said to it: "Sway back and forth as you please. - Business dealings are preferable to you!"
This was spoken by a completely different racial soul—that racial soul which regards work not as an honor, but as a curse, and sought to maximize the success of effortless activity; through Semitic influence, "politics became the whore of the economy, that is, of the pursuit of profit, of money, which determined its policies."

Thus, as the legislative and executive power, politics has the duty to enact only those laws that, in social, religious, and generally moral terms, serve the highest interests of our race and our people (*The Myth*, pg. 574), in order to put an end to all influences on the law that corrode the race and thereby the national soul - from this insight, the legislation of the National Socialist Third Reich becomes understandable, for it is compelled not only to enact legal provisions conducive to the preservation of the spiritual substance of the German people, but also to impose severe penalties to ward off impending dangers and to eradicate the foreign poison that has infiltrated.
"Punishment" is not a means of education, as our apostles of humanity would have us believe, nor is punishment a remedy: punishment (here we are speaking of punishment for dishonorable offenses) is simply the elimination of foreign types and alien natures (*The Myth*, pg. 580).
Whoever scorns a people's highest values, undermines them, and fights against them cannot expect protection from that people; rather, the people will have to protect themselves from these pests in order to ensure the free development of their own kind, their own type.

[115] Nordic settlers
[116] Compiled between 400 and 550 CE, the authoritative source of the religious, moral, and ethnic life of the Jews and a document of their innermost nature, which "*seals off Jewish thought from the spirit of other peoples like a Great Wall of China*". (Theodor Fritsch, *Handbook of the Jewish Question*).

47. Personality and Fate

When it comes today to reshaping the German people and imbuing them with new spiritual values, to molding the German character and shaping a strong personality, there remains one final difficulty to overcome—one that is frequently cited—namely, the tendency to set personality and fate against one another as stark opposites, whereas, according to the Nordic view of life, they are in constant interaction with one another - thus it becomes necessary that we free ourselves here as well from foreign influences (*The Myth*, pg. 396 ff.).

"The Indian[117], as an 'aristocrat of the soul,' attributes his earthly fate solely to himself."

The Indian believes in karma and is convinced that he carries within himself a legacy from the past, which he must carry forward in every reincarnation, i.e., rebirth.
Karma means deed, and since no deed can be undone, the Indian is bound by the karma of every past birth and in every future life: if he must endure hardship, he concludes from this belief in his karma that he must have committed a wicked deed in a previous life, and thus he feels inwardly destined, knows how to explain his fate, and takes it as a lesson not to act wickedly again.
He considers it best to withdraw from the world as much as possible and lead a holy life of asceticism, for karma can be overcome through the negation of life.
Action and creation, daring and struggle remain foreign to the Indian, for he deliberately withdraws from them and confines himself to stillness and waiting: the nature of his country accommodates him greatly. Given his frugality, his country provides him with the bare necessities of its own accord, without his having to strive for them.
He does not tackle life, but rather avoids it as best he can; he engages in deep and wise reflection, and this immersion represents the highest happiness for him - but ultimately, however, he is always concerned with himself, and here there is no freedom, but rather the strongest "self-boundness."
Fate and the "self" are not two things, but one; fate does not mean a task to him, but surrender; the highest activity is renunciation and suffering while the highest fulfillment is Nirvana, liberation, the state of complete immobility and eternal peace; finally, for the late Indian (*The Myth*, pg. 131), the entire universe dissolves into symbolism.

While the Indian knows that he determines his fate inwardly, the Near Easterner believes that fate is a power outside of him.
As a force hostile to him, it breaks into human life, and man attempts to cope with it through all means of cunning: astrologers[118] seek to forestall fate by reading the stars, interpreting future fate from them, and warning people; magicians extol their magical remedies, which mitigate, if not entirely nullify, the effects of fate; occultism knows secret means—it calls itself a secret science—to see into the distance and foresee the future - thus arise the oracles, that is, places of divination, the dervishes who proclaim the future in ecstasy, and the prophetic tradition of the Jews.

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[117] On the path of destiny of the Indians, *The Myth*, pg. 28 ff. - the late Indian knew not of blood, self, and all as a whole, but only the latter two realities: he perished in the attempt to contemplate the self alone; see also *The Myth*, pg. 147 ff.
[118] Appendix, Explanations 39

Prophets are predictors, soothsayers: we have shown in earlier chapters how magic is practiced in the mystery religions and how the sacraments were created to overcome fate, for in the midst of great fear, human beings leave no stone unturned in their quest to be redeemed and reconciled.

Christianity taught the Nordic people to fear and shudder, they who once possessed sacred knowledge and wisdom regarding many things and their interconnections with life, which preserved them from becoming unfaithful to nature and to themselves.
The priests and monks tore away from him what was sacred and inviolable, turned it into a mockery, and called it superstition: they taught of the Devil, the great adversary, and spoke of Hell with its torments; they dragged him and the whole world around him through the mud so that he might learn to bow under the punitive power of God.
Thorough work was done in this way: all wisdom and customs were ostracized and twisted into something diabolical, and the Nordic man, now rendered helpless, was so thoroughly tormented that the heat of Hell already seized him in life; the good Germans in particular, who always take things much more seriously than other peoples, tormented themselves and sacrificed everything to escape this terrible distress and be rid of it - it was precisely from Germany, from the "dumb" Germans, that the most abundant tributes flowed to Rome for the Pope, where they were used for worldly and all-too-worldly purposes.

From Martin Luther's life we are told the story of how, in the monastery at Erfurt, he endured the torments of the soul until his body completely broke down, as he sought to escape the dilemma, this terrible conflict: God and sin - as a person, he wanted to love God and stand in His grace, but fate makes everyone guilty through sin, damned, and separates them from their God.
Luther took the use of the so-called means of grace—which the Church prescribes to its believers to attain grace—so seriously that even his ecclesiastical superiors became alarmed, with one of them referring him to the Bible, whereby Luther found a new path: justification before God through faith - thus the straitjacket of the Catholic Church was broken, and the Germans breathed freely and came to life once more.
But even Luther did not resolve the conflict into which the Near Eastern conception of God and life had plunged the Nordic people, for while external pressure gives way, the inner conflict, the terrible dualism, remains: who, then, believes correctly, so rightly that he stands justified before God; who can attain certainty when they struggle in all earnest, since even the theologians themselves do not teach with certainty and clarity?
Let us merely think of the dispute between Orthodoxy and the Pietists, which we heard about in school, the echoes of which still ring in our ears: the former emphasized the observance of the law, and the latter, orthodoxy - who is right, and who guarantees justification? We will ourselves remain silent about the confusion and conflict in today's Protestant theology.

Luther adhered to the doctrine of predestination - but who knows what he is destined for, when the Bible states: "Many are called, but few are chosen!?"
Is it not a terrible fate, according to Christian teaching, to have to reckon with being eternally damned to Hell? There is no escape, no redemption from the conflict between fate and personality for those who devote themselves to the Near Eastern view of God and life.

What can now relieve man—I mean the one who conscientiously struggles for the truth—who can relieve him of the terrible anxiety and fear of an uncertain future, who can restore to him his joy in the world and his cheerful confidence in life? This is given to him by the National Socialist worldview, which embodies the Nordic belief in fate.

48. Fates, Moirai, and Norns

First, we must consider how the Greeks and Romans viewed fate, which they saw as being in the hands of the Fates; these have nothing in common with the ancient Germanic concept of the Norns except for their number—namely, three— which must be kept firmly in mind in order to understand what follows.[119]

For the Romans, it is the "falum", the spoken word, that matters; the decree of fate is inevitable, and fate is something predetermined, unchangeable, and inescapable.
In Greek, fate is called "moira", meaning portion, share, lot in life, or what is allotted: no one can escape what is destined for them.
Their goddesses of fate are called the Moirai, while the Romans call them the Parcae.
While the Roman Fates are Nona, Dekuma, and the goddess of death, Moria, among the Greeks, these goddesses are called Clotho, who spins the thread of human life; Lachesis, who assigns a person's lot, and Atropos, the Inevitable One, who cuts the thread of life, thus determining a person's death - the conceptions of both peoples are closely related.

As we have already explained above, divine beings determine fate—mysterious powers, chthonic deities.
The Greek historian Herodotus says:

"Even for a god, it is impossible to escape the fate that has been decreed."

The Roman Cicero calls fate "dark and necessary, that is, compelling."
The Fates, who belong not to the world of light but to the underworld, wield immense power; they spin the thread of human life and cut it off again, thus determining life and death.
The Fates are representatives of a dualistic worldview, and there is no room here to investigate whether, in earlier times, the Greeks might not also have held the Norse conception of fate, which was lost to them with the influx of Near Eastern thought - in any case, the Parcae and the Moirai have nothing in common with the Norns.

The Norns, whom our ancestors knew, were not goddesses, but servants of life, whose source they guarded—the well of Urd, the source of all events, which springs forth beneath the world tree Yggdrasil.
They uphold life and the laws of life so that the stars remain in their orbits and do not become entangled in the cosmos, so that all earthly life follows its orderly course, and so that soul, meaning, will, and law are held together through the human beings, who are fragmented into countless individual beings.
The three women are all-knowing[120]: they float and wander, and do not spin, but weave; they do not operate the spinning wheel, but weave fabrics on the loom.
They do not alter anything, nor do they intervene anywhere, but they reach out, far out, and bind things together; they "weave mighty threads of fate" and thus "created" destiny.

A golden web
they wove,

[119] On this and the following, see Gunnar Gunnarsson, "Nordischer Schicksalsgedanke" (*The Nordic Concept of Fate*).
[120] Appendix, Explanations 41

fastening it in the midst
of the Moon Hall.
They secure the ends
in the East and West.[121]

"The Norns' weaving is the work of world-powerful spirits," and when they appear, "all of nature is in turmoil."

One was called Urd,
the other Verdandi—
they carved into a log—
Skuld was the third.
Loosely they guided
the fate of men
for the children of men.[122]

Urd is what has happened, what was in the past; Verdandi is the present, and Skuld is what is yet to come, what is to happen; Verdandi, the present, never appears alone, because the present is never something that simply is, but always represents the transition from the past into the future.
Nothing "is," but everything "happens"; everything is transition, exit, and entrance, and so too are life and death.[123]

[121] *The Edda*, ed. by Genzwer; "Moon Hall" is a euphemism for "Heaven."
[122] *The Edda*, *The Seeress's Vision.*
[123] Appendix, Explanations 42

49. The Nordic Belief in Fate

The fragmentary accounts that have come down to us from ancient times offer a glimpse into how the Aryans viewed life: they called the events in which they were immersed “fate”; they knew that there is not a static but a dynamic law of the world, into which they, their ancestors, and their descendants are bound, firmly rooted in those who came before them and continuing in those who come after them.
The present to them means little, for everything depends on what has become continuing to have an effect: there is no beginning and no end, no opposition, but eternal change, wherein all being is fulfilled in becoming.

When we examined the linguistic meaning of the Gothic words “skavjan” and “skapjan” and found that the words “to view,” “to create,” and “to see” are closely related, we learned that to view something drives creative creation.
Gunnarsson explains the Icelandic word for fate: it is “sköp”, and is the plural of the word “skap”, which means “form,” “shape,” and also “spiritual form” and “meaning”; both words, “skap” and “sköp”, are still used today in Iceland in their original sense.
We should notice the kinship between the Icelandic “skap” and the Gothic “skaf”, for there, in the plural form “skap-sköp”, the meaning of “measure”—which encloses a content—has been preserved, along with in the spiritual realm in the form of “restraint” - thus we learn that, on the one hand, when a human being experiences deep insight, they feel drawn into the rhythm of eternally pulsating life and are carried along by it, whether they will it or not: in the end, they must, for it is fate; on the other hand, he is also “himself”; he has a specific being, a measure of gifts, predispositions, and powers, which is likewise fated for him.

Fate encompasses the polarity of existence and being-as-such, and embraces the whole human being, for without fate, he is simply nothing, and through it, he is everything: this alone determines his nature and his destiny.
How could he be hostile toward it? To oppose would mean giving up himself, his existence, and his being-as-such; on the contrary, only this bond with fate helps him understand the meaning of his life at all and guarantees him a firm and secure footing.
The Nordic person knows that he means little in and of himself, because the present is merely a transition and he is but a link in an infinite chain: any doctrine of bliss seems meaningless, as does the striving to live only for the present and to pursue the greatest possible pleasure; on the other hand, however, no link in this chain may be missing or broken, lest the connection and continuity be disrupted, and thus, every link gains its significance, and fate imposes an immense responsibility upon the individual.

Every living generation is indebted to the clan and the people - in addition to what was said in Chapter 30, it should be noted that Skuld, the third Norn, is the one who looks toward the future among the three women.
But what if people and generations refuse? Then those who break away shatter against fate and come to ruin, for which the history of the human race provides quite a few examples: no faith in salvation, no astrology, magic, or occultism, nor any frivolous dismissal of it, can help.
No one will ever be able to change destiny, and whoever thinks they can do so out of weakness, fear, and dread, and believes in the possibility, is deluding themselves and deceiving themselves; in contrast,

whoever remains true to themselves at all times remains bound to fate, remains as eternal as fate itself, just as nothing is lost in nature except that which resists it.

Life is a transition into death, and here, too, there is no contradiction, for if death must be, then it must necessarily be - it is, after all, merely woven into the eternal interplay of life.
Just as day and night must be, summer and winter, light and darkness, so too must life and death: whoever truly knows that all life is intimately bound to fate surrenders this life to fate, if it is so necessary, without fear and without flight.
E. M. Arndt once said:

"Fear of death exists only where there is no life."

If we betray life, it betrays us and comes to a bad end.
Struggle, burdens, worries, and even heartache are imposed, not arbitrarily or heartlessly, but as necessary for the development of our strengths - nowhere is there an evil and hostile will of fate directed against us, but rather, we are destined to develop our personality and character, and if we, for our part, summon the will to do so, we gain our freedom.
Seneca says:

"Fate guides the willing and compels the reluctant."

The present-minded person counts in hours, days, weeks, and years; the fate-bound person, on the other hand, thinks in decades and centuries.
The former cannot wait, because, as an "ego-bound" person, he wants to see his successes soon and know they have come to pass during his lifetime, which is why restlessness and busyness dominate him—yet he is very reluctant to wait, and as a result, he must constantly suffer disappointments, is dissatisfied, irritable, and easily commits follies; the fate-bound person, on the other hand, can wait for success, just as the farmer must wait for the seed to sprout and ripen.
For the farmer, the main thing is to work the soil properly and to have done the best he can on his own, so that he has nothing to reproach himself for; then nature does its part and what is necessary, for which nothing needs to be done on the part of man.
Likewise, the person that knows how to exercise self-restraint and maintains calm and confidence in every situation, while always paying close attention to what can be done even better on their part in the future, masters fate, and this is how a character superior to circumstances is formed.

Goethe coined the word "serene" for this - this does not mean indifference or lack of interest, but on the contrary, the person who appears "serene" is a strong personality for whom calm is a means to the end of gathering strength.
Serenity is concentrated power, unwaveringly directed toward a certain goal—not static, but dynamic.
As Gunnarsson writes:

"Actually, it is probably this back door or secret passage from 'sköp' (fate) to 'skap' (meaning) that opens up the broadest perspectives for us and enables us to grasp the Nordic concept of fate in all its power."

This connection also teaches us that the Nordic concept of fate is not merely a curiosity, a relic of antiquity, but that it contains a germinal power of truth and sober clarity, to such a high degree that it might be difficult even in our own day to find a better and healthier standard for the right way of life. Above all, however, it tells us this: that it is the nature of the mind, the character of the will, that lies behind all external events—not only the voluntary ones, but also the involuntary ones—and it is this that gives them the stamp of growth or withering, of life or death.
Ultimately, then, the Germanic concept of fate is a constant Day of Judgment in the soul, mind, and blood of man, which proclaims to us from the deepest roots of existence to what extent man is still useful to the efficacy of life—which encompasses even death—or whether he must be cast aside as worn out and exhausted to the very end, thus disappearing from the process of creation.

There is a well-known Roman saying: "Fortes fortuna adjuvat"—fortune favors the brave.
We do not know of random luck or misfortune, for everything is fate, is destiny, yet we call the brave one fortunate who resolutely transforms the compulsion of fate into a liberating act.
Life is a task that must be solved, and whoever shirks duties and necessities remains unredeemed because he did not wish to solve them, and bears guilt from which no power can free him, not even God - such a one would abandon himself were he to do so,for God sets the task and assigns to each according to his gifts, the measure of his duties, the fulfillment of which allows man to fulfill himself.
Fate is not overcome by resignation, but by courage:

"If there is anything more powerful than fate, it is the courage that bears it unshaken."

- Emanuel Geibel[124]

The swastika banner leads the National Socialists as a symbol of victorious, ever-renewing life: as the flag, so the faith.
Those who behold it "think of national honor, of living space, of national freedom and social justice, of racial purity and life-renewing fertility" (*The Myth*, pg. 688).
The swastika is a solar symbol in which we behold the image of eternal change and the polarity of existence and being-as-such, of being and becoming, and are reminded that we are fatefully connected and bound, since fate means life and life means fate.
The symbol of the National Socialist movement is the link between the generations of our people—those who were, are, and will be:

"The flags bearing our symbol are therefore the deepest experience of the present, and the most distant recollection of the past connected to this present, and thus also the shared obligation for the future to come.
The longer the symbols of the swastika flag were carried through Germany, the more the sentiment surrounding them intensified at the sight of them: every time these banners appeared, they were anew surrounded by the sacrifices of millions of individuals, by the blood sacrifices of tens of thousands, by the deaths of hundreds who gave their lives for this symbol - the sight of this symbol and the impulse of will and instinct immediately associated with it are thus the decisive factor in all National Socialist rallies."

[124] German poet and playwright. - The Translator

- **Alfred Rosenberg at the 1934 Party Congress**[125]

[125] Cf. Rosenberg, “Blut und Ehre” (*Blood and Honor*), pg. 129 ff.

50. The Active Human Being

When we have set down our thoughts on the National Socialist worldview in the preceding chapters, we did not do so to establish doctrines or dogmas that would now spark debate and counter-argument, thereby providing the self-appointed critics with a ready target for their attacks - we will not allow ourselves to be talked out of what is sacred to us; instead, we approach these matters as one seeks out a spring to take a refreshing drink from it, which invigorates us for new action.
Our worldview is not validated by opinions and speeches about it, but solely through action: this requires spiritual strength, for action is nothing other than "shaped spiritual strength" (*The Myth*, pg. 269).
It remains necessary that we bring this to our consciousness again and again, so that we may also become who we are meant to be.

"The Nordic man, the Personal made conscious, as the ultimate mystery of existence—is solitary."

- *The Myth*, pg. 271

It will then become understandable what Alfred Rosenberg goes on to write from there:

"For the Westerner, action is the expression of an inner being in a soul, a development without an earthly purpose, and thus a form of our soul's activity."

The races with a sensual-materialistic outlook declare as madness what constitutes our pride and our dignity and corresponds to the destiny of our race - this does not deter us, but only strengthens us to strive for the deepest and highest in every field, for the infinite.
At times the longing intensifies agonizingly, and forces surge up from the depths—this we call Faustian drive; action offers fulfillment, action at any price—even if it is sometimes wrong—for thus proclaim the spirits, bearing Faust's immortal image:

"Whoever strove with all his might, him we can redeem."

The man who gave his greatest work the title *Faust* was himself the man who perfected himself through ceaseless activity - in Goethe, his kindred spirit Schiller admires nothing so much as the "completeness of his nature", and Wilhelm Raabe[126] writes:

"Goethe is not given to the German nation at all because of his poetry, but so that they may come to know from his life a whole, complete human being from beginning to end."[127]

What we value today, looking back on the history of our people, are these "whole, complete human beings": what we need for this time are characters—resolute and purposeful—and what we need for all time to come is the eternal German, the active human being!

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[126] Poet from Lower Saxony, 1831–1910 in Braunschweig.
[127] Appendix, Explanations 43

He lies in our blood as a racial predisposition and a mission, but he is not realized by talking or writing about him, but when we take action - let us note this: that every deed, when properly considered, unlocks a new ability within us.[128]
No one is finished, for we remain in the process of becoming and are always learning - in so doing, we grow and perfect ourselves.

Thus we Nordic people, ordained by God, carry our building law[129] within us - we can build our realm only from it, but also only from it alone.
All foreign and alien laws, whenever they supplanted our own laws, consumed our strength in vain and did not allow what was built to endure, because the deep foundation was lacking—a foundation that we Germans may lay only from the wealth of our souls and from our values.
Providence has designated the Germans, through the abilities and aptitudes assigned to them, to be builders, and we Germans in particular have always been blessed with unique geniuses in all areas of life, just as we have a Führer today who is so outstanding that no one like him has ever been given to us before.
This gift imposes an obligation, for it was not bestowed so that we might now do nothing more and merely allow ourselves to be bathed in the light of this sun, but on the contrary, it is a task, a sacred task, to align ourselves as the Führer is aligned, in a unified, spiritual attitude, within our National Socialist worldview.

[128] *The Myth* calls this word Goethe's deepest insight.
[129] Appendix, Explanations 44

Appendix

Explanation 1

Alfred Rosenberg was born in Reval (Estonia) on January 12th, 1893; his father was the director of a German trading company.
At the age of 13, he became acquainted with Chamberlain's *The Foundations of the 19th Century*, whose views had a profound influence on the young man and prompted him to explore the question of Judaism.
After graduating from high school in his hometown, he studied architecture at the Technical University in Riga, without neglecting his interests in history and philosophy; he worked his way through Paul Deussen's[130] "Allgemeine Geschichte der Philosophie" (*General History of Philosophy)* and focused in particular on Indian literature and philosophy; thanks to the trust of his fellow students, he became a senior member of the Corps Rubonia[131].
When the First World War broke out, he was exempted as a student from having to enlist in the Russian army, and the university was relocated to Moscow, where he graduated in 1918 with a first-class diploma.
An inner compulsion led him to Munich at the end of 1918, and fate soon brought him into contact with Dietrich Eckart and, through him, with Adolf Hitler - he listened to the Führer, they discussed historical issues, and Rosenberg became the Führer's comrade-in-arms.

"In the struggles that the movement had to endure in such abundance in all the years that followed, we find Alfred Rosenberg always side by side with the Führer: in the punitive battles in Coburg during the first National Socialist march in 1922; on that memorable evening of November 9th, 1923, at the Bürgerbräukeller, when he accompanied Hitler into the historic hall with a pistol in his hand, and the following day at the Feldherrnhalle, when bullets from the Munich police whistled past the ears of the German freedom fighters."

"Mortally wounded, Party comrade Körner collapsed alongside Rosenberg at that time."

- **F. Th. Hart, "Alfred Rosenberg, Der Mann und sein Werk" (*Alfred Rosenberg, The Man and His Work*), 3rd edition. Lehmann Publishers, Munich 1937**

In 1921, Rosenberg took over the expansion of the *Völkischer Beobachter* and became an editor alongside Eckart, then chief editor in 1923 - despite repeated bans on the newspaper and a lack of funds, through the utmost dedication of its staff, the newspaper was not only kept afloat but gradually expanded, so that in the course of just eight years, a paper whose readership did not extend beyond Munich grew into a newspaper of global significance; in his articles, Rosenberg ultimately focused primarily on articulating new cultural and cultural-political goals.
In 1927 and 1928, Rosenberg attended two anti-Semitic congresses in Budapest and near Lucerne, and in 1929, he founded the "Fighting League for German Culture," now known as KdF.
In 1931, he undertook a political trip to London, and in November 1932, at the invitation of the Royal Italian Academy in Rome, he delivered a lecture on "The Crisis and Rebirth of Europe" at a congress of prominent European politicians and scholars, which received the strongest applause.

"The representatives of nearly all the states present unanimously agreed that a lecture of such depth of conception was rarely heard at international congresses."

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[130] Paul Deussen was a German Indologist and professor of philosophy who was friends with Nietzsche. - The Translator
[131] A student fraternity in Riga where many prominent National Socialists would first meet each other. - The Translator

- Hart, op. cit.

In 1930, Rosenberg became a member of the Reichstag and the party's representative on foreign policy in the Foreign Affairs Committee, and on April 1st, 1933, he became head of the NSDAP's Foreign Policy Office, whose main task was to inform foreign visitors about National Socialist ideology and the history of the movement, as well as to monitor the movement's own foreign policy stance - thus, lectures are regularly given to diplomats and the press by leaders of the movement and members of the Reich government.
In 1934, the Führer appointed Rosenberg as his representative for the supervision of the entire intellectual and ideological education and training of the NSDAP.

Writings by Alfred Rosenberg (to the extent they are relevant to this text):

"Wesen, Grundsätze und Ziele der NSDAP" (*Essence, Principles, and Goals of the NSDAP*), 15th ed. Munich, Eher.
"Der Mythus des 20. Jahrhunderts" (*The Myth of the 20th Century*), Munich. Hoheneichen-Verlag, print run 878,000.
"Blut und Ehre. Ein Kampf für deutsche Wiedergeburt" (*Blood and Honor - A Struggle for German Rebirth*), Speeches and Essays 1919–33, Munich, published in 1933.
"Gestaltung der Idee" (*Shaping the Idea*), Speeches and Essays 1933/35. Munich, published in 1936.
"Kampf um die Macht" (*Struggle for Power*), Munich, published in 1937.
"Tradition und Gegenwart" (*Tradition and the Present*), Vol. 4. Munich, published in 1941.
"An die Dunkelmänner unserer Zeit" (*To the Dark Men of Our Time*), Munich, Hoheneichen-Verlag 1933, over 700,000 copies.
"Protestantische Rompilger" (*Protestant Pilgrims to Rome*), Munich, Hoheneichen-Verlag 1937, over 600,000 copies.

Explanation 2

Ekkehart, also known as Eckart, lived from 1260 to 1327 - the son of a Thuringian knight, he joined the Dominican Order at a young age and rose to high office (Provincial Vicar and Vicar General); later, he served as a university professor in Paris, Strasbourg, and Cologne.
Toward the end of his life, he became embroiled in a heresy trial and died as a result; in 1329, 28 of Eckhart's propositions were condemned, and his influence waned after his death, leaving him to be rediscovered in the 19th century: he is the greatest representative of German mysticism.

A selection of his writings has been published by Ernst Diederichs, priced at 3.80 RM, and since February 1937, the German Research Foundation has been publishing a complete edition, "Meister Eckart, die deutschen und lateinischen Werke" (*Meister Eckhart: The German and Latin Works*) through W. Kohlhammer.

For him, religion is not a means of assurance, a hope, or a conviction, but an experience of life, an actual process: religion is unconditional presence.
Eckhart is filled with fervent love for nature, and he is also an antisemite:

"What is life? God's being is my life, for if my life is God's being, then God's being must be my being, and God's reality my reality, neither more nor less…
God begets me from Himself and Himself from me, and my being and my nature - in the innermost source… there is one life and one being and one work."

- Sermon 6

Eckhart knows no duality (dualism) and no opposition between God and man, nature and God, man and nature (cf. *The Foundations*, pg. 876 ff.).

"The mystics acted as powerful, creative promoters of a new worldview corresponding to our own nature."

- *The Myth*, pg. 217 ff.

Explanation 3

Friedrich Nietzsche, born on October 15th, 1844, the son of a pastor, was a philosopher, mentally deranged since 1889, died on August 25th, 1900.
He fought against the guild of international scholars detached from blood and soil, seeking the blood-filled personality, the “superman,” so that the new German man might take shape; he sought to break the chains but was crushed by the colossal undertaking, and he opposed the overvaluation of pure knowledge and dogmatism, detested Christian moralism based on compassion and Marxist theories of happiness, and advocated an affirmation of nature.
A complete edition of his works has now been published by Beck-Munich.

Explanation 4

Houston Steward Chamberlain was born on September 9th, 1855, in Portsmouth, England to an English father and a Scottish mother, though he was raised by his grandmother in Versailles.
At age 13, his father summoned him back to England, and from 1870 to 1889, for health reasons, he spent his winters in the south and his summers in Switzerland; then, from 1879 to 1885, he pursued university studies, primarily in the natural sciences, in Geneva.
At the age of 21, he already professed his devotion to Germany in a letter:

"I cannot tell you how my admiration, my passionate love, and my faith in Germany are growing."

From 1885 to 1889 he lived in Dresden, from 1889 to 1909 in Vienna, and from then on in Bayreuth as a private scholar; he later became the son-in-law of Richard Wagner, for whom he had great admiration, and died on January 9th, 1927.

He was a universal spirit, a researcher, thinker, and artist—not a conventional scholar, but a man with a profound insight into the essence of things, from which he was able to shape the course of time in all its manifestations and the personalities involved.
Faith in Germany and its mission in the world is the secret of this thoroughly Germanic man; he trusted in the inherent laws of nature, which will not allow any people to perish as long as they keep their blood and race pure; he proclaimed the significance of the Germanic people for world culture and was a staunch antisemite.
For him, the permanence of life forms is a given, and he rejects the theory of evolution - thus he becomes a champion of our worldview of race, blood, and soil.

At first glance, upon meeting Adolf Hitler, he recognizes him as the coming liberator and Führer - as Chamberlain writes to Hitler, *Letters* Vol. 2, p. 124 ff., among other things:

"You are not a fanatic at all, but rather the opposite of a fanatic: while the fanatic inflames minds, you warm hearts; while the fanatic seeks to persuade, you seek to convince—only to convince—and that is why you succeed.
Despite your willpower, I do not consider you a violent man - Goethe distinguishes between violence that arises from chaos and leads to chaos, and there is a violence whose essence is to shape the cosmos - of this he says: 'It regularly forms every shape, and even on a grand scale, it is not violence.'"

Works:

The Foundations of the 19th Century, published 1899–1904
"Arische Weltanschauung" (*Aryan Worldview*), 1905
Immanuel Kant, 1905
"Kriegsaufsätze" (*War Essays*), 1914
"Politische Ideale" (*Political Ideals*), 1915
"Deutsches Wesen" (*The German Essence*), 1916
"Demokratie und Freiheit" (*Democracy and Freedom*), 1916

His early publications deal with Richard Wagner and his work.

Explanation 5

Alfred Baeumler, born in 1887, is a professor of philosophy and full professor of political pedagogy at the University of Berlin; his life's work is the philosophical foundation of the National Socialist movement.

His works:

"Das Irrationalitätsproblem in der Ästhethik und Logik des 18. Jahrhunderts" (*The Problem of Irrationality in 18th-Century Aesthetics and Logic*), 1923
"Männerbund und Wissenschaft" (*Men's League and Science*), 1934
"Politik und Erziehung. Reden und Aufsätze" (*Politics and Education: Speeches and Essays*), 1937
"Studien zur deutschen Geistesgeschichte" (*Studies in German Intellectual History*), 1937 (*The Myth*, pg. 43).

Explanation 6

Just how much the Jew felt like a victor is demonstrated by the 16-page treatise by Dr. Siegfried Pentha-Tull (Tulpental!): “Die siegreidie Weltanschauung (Neo-Macchiavellismus) und wir Juden” (*The Victorious Worldview (Neo-Machiavellianism) and We Jews*), published by Ferd. Schreibers Nachf., Hartenstein in the Ore Mountains, year of publication not specified.

I quote a few passages:

“We can freely raise the banner of a new worldview over the ruins of the old, for there is nothing left that could oppose it as a power: this is the worldview of the Jews, which must finally be confessed clearly and unequivocally, so that the necessary development in the future does not have to take new detours again!”

“The yes-men and the naysayers must part ways: we have come this far.
This world order has already been implemented, albeit somewhat amateurishly, particularly in America, but capital, the press, and the discreet association of the intelligent in lodges and the like remain as the actual world power; even if it has already been denounced by a few of the more perceptive outsiders, its power can no longer be shaken, because it is based precisely on an unillusioned understanding of human nature and holds in its hands the most powerful lever, capital, as well as the most tried-and-true ‘great medicine,’ the press.”

“It is not ‘the German spirit that will heal the world,’ but the work of German fools that will fill the wise man’s purse!”

“We have conquered the world, and now we must also win its respect, so that it may recognize our rule as deserved and, satisfied with our future measures, accept them as the best human solution to a world order that can never be perfectly balanced - then, at last, a single empire, built upon a worldview free of illusions, will encompass all peoples, and Moses’ promise to us Jews will be fulfilled in a higher sense than our oppressed ancestors ever hoped: our spirit will rule over the ancient peoples!”

Explanation 7

When the Goth Ulfilas (Wulfila, c. 311–383 CE), bishop of the Visigoths, translated the Bible, he did not know how to render the terms “Hell” and “Devil” into Gothic, since the Goths were entirely unfamiliar with such concepts: Hell was the name of the benevolent goddess of death as well as that of her companion, and etymologically (linguistically) it refers to “to hide” or “to cover,” certainly not to a biblical Hell; meanwhile, “Devil” is derived from the Latin “diabolus” (cf. *The Foundations*, pg. 880, Note 2).

Chamberlain says:

“The concept of Hell is, without question, if we are to speak honestly, the very stain on ecclesiastical doctrine: born in the Asia Minor abyss of the rootless slaves, raised in the irredeemably chaotic (chaos!), ignorant (uninformed), bestial centuries of the declining and fallen Roman Empire, it was always repugnant to noble minds...
One need only pick up any old chronicle one wishes, and one will see the fear of Hell at work as the most effective, and usually the only, religious motive; the immense latifundia (enormous landholdings) of the Church, its unpredictable revenues from indulgences and the like, stem almost entirely from the fear of Hell.”

- ***The Foundations*, pg. 878 ff.**

Explanation 8

Baptism is an ancient Asian-Egyptian custom - there, ablutions of sacramental significance have long been practiced in temples, and the waters of the Nile in Egypt are believed to possess magical powers, just as the waters of the Jordan were later regarded in Christianity.

"This is the fundamental principle that increasingly comes to the fore in those baptismal customs: the analogy between baptism and death."

- ***Religion in History and the Present*, Vol. V, pg. 1002**

If, according to Patilus, death is the wages of sin and God's gift is eternal life, then through the sacrament of baptism the Christian obtains a guaranteed claim to the forgiveness of sins and a new, eternal life beyond death; meanwhile, whoever has not been baptized is subject to eternal death and goes to Hell.

Explanation 9

The Eucharist, too, is based on ancient beliefs that one can fully assure oneself of the divinity and unite with it through specially consecrated food; this, in turn, secures the forgiveness of sins and brings about complete reconciliation with God—who is, in and of himself, hostile toward humanity—which signifies eternal life.
The Catholic speaks of the sacrifice of the Mass: at the moment when the priest celebrating the Mass raises the host, it is transformed into the actual body of Christ, thereby perpetually reenacting the sacrifice of Golgotha.

Here is a remark by Frederick the Great: when Pope Clement XIII consecrated the sword and hat of the Austrian Field Marshal Daun and, following the assassination attempt by Father Malagrida on King Joseph I of Portugal, whom the Jesuits had taken in, King Frederick II composed a pamphlet in 1760, which he called "a blow against the Pope" and "a cry of outraged reason against the shameful conduct of this Baal-Pope" - in it, he has an envoy of the Emperor of China in Rome make his observations and recounts them as follows[132]:

"In the temple stands a great multitude of altars, and before every altar stands a monk; each of these monks, before whom the people lie prostrate on the ground, creates a god, yet they claim that, no matter how many gods they create by murmuring certain incantations, it is always the same god - I am not surprised that they say this, but it is incomprehensible that the people believe it.
But they do not stop there: once they have created their god, they eat him up."

- **"Die Werke Friedrichs des Großen" (*The Works of Frederick the Great*) by Reimar-Hobbing, Berlin 1913, Vol. 8, pg. 115 ff.**

[132] Found specifically under "Bericht des Phihihu, Sendboten des Kaisers von China in Europa (1760)" (*Report by Phihihu, Envoy of the Emperor of China to Europe*) - The Translator

Explanation 10

The title “Mass” originated from the fact that in early Christian times, under the influence of the mystery religions, pagans and unbaptized listeners (catechumens) would leave the room before the second part of the service—the celebration of the sacrifice—because they had not yet been initiated into the mystery - they had to leave upon hearing the words: “Ite, missa est,” i.e., “Go, the dismissal has been given.”
At first, this second part of the church service was called “Mass,” but gradually the entire Eucharistic service came to be known as “Mass”; eventually, this even encompassed the marketplace that churchgoers visited after the service.

Explanation 11

Erna v. Vacano-Bohlmann, in “Jugend im Jahresring” (*Youth in the Annual Ring*), Voggenreiter-Verlag, writes:

“This is characteristic of people of our kind and of their purity of spirit: they do not create images of gods because they experience the divine through their peasant life, in the tides of the day and the sea, in the course of the stars, in growth and decay, and above all in their synthesis.
Through the course of the year, his symbol emerges again and again, clear and grand, inspiring him not to create sculptural images of human-like gods, but to create simple signs that speak only to those who understand their meaning: these signs are full of deep wisdom.”

- pg. 17

Explanation 12

The macrocosm is the vast expanse, in contrast to the microcosm, the small world: this is the macrocosm captured within a person.

Explanation 13

The relevant passage reads:

"And I tell you, you are Peter, and on this rock I will build my Church, and the gates of Hell shall not prevail against it."

"I will give you the keys of the kingdom of Heaven, and whatever you bind on earth shall be bound in Heaven, and whatever you loose on earth shall be loosed in Heaven."

- Matthew 16:18–19

Explanation 14

You who are the ego and the superego,
you who are the world and the superworld,
you God of the world, God-Spirit, gather the forces,
so that they may be shaped into purity and unity.

You who created submission and rebellion,
you who are the abyss and the exaltation,
you Lord of the Poles, gather the forces
so that they may shape themselves pure and united.

- **From Gerhard Schumann, born in 1911 in Esslingen am Neckar, "Die Lieder vom Reich" (*The Songs of the Reich*)**

Explanation 15

Muhammad, also known as Mohammed, lived from around 570 to 632 CE - he was moved by the thought that while the Jews and Christians were assured of salvation from God's judgment through the prophets sent to them and the revealed scriptures bestowed upon them, this was not the case for his own people, the Arabs.

Significantly, he uses the same word for the communities of Jews, Christians, and Arabs: "umma" = people, race, religious community.

Around the year 610, he experienced his calling as a prophet and messenger of God to the Arabs, and in Mecca, where an ancient Semitic sanctuary stood—the Kaaba, the House of God with the Black Stone, once founded by Abraham—he could not establish himself; he thus migrated to Medina on July 16th, 622—the beginning of the Muslim calendar.

He was both a statesman and a prophet.

The required devotion to the will of God—i.e., Islam—must manifest itself among the faithful Muslims in obedience to the Prophet and his successors; the holy scripture of the Muslims is the Quran with its 114 suras, the collected revelations and divine messages from Allah to his Prophet.

Explanation 16

It is an Eternal that changes and that remains,
that rests within itself and restlessly drives all things.
You must let go of excitement and passion,
If you wish to grasp the Eternal that rests;
You must cherish excitement and passion,
If you are to be moved by the Eternal that changes.

Comprehending and comprehended, stirring and stirred:
Be like the Eternal itself, moved and unmoved.

- **Friedrich Rückert, "Die Weisheit des Brahmanen" (*The Wisdom of the Brahmin*)**

Explanation 17

Nicolaus Copernicus, born in 1473 in Toruń and died in 1543 in Frombork, discovered that the Earth was not the center of the universe around which all the heavenly bodies revolve, but rather that the Earth moves around the Sun; in doing so, he overturned the worldview of the Roman Church, which, following the astronomer Ptolemy (87–165 CE) in Alexandria, was called the Ptolemaic world system.
According to this Ptolemaic system, the Earth was imagined as a disc, with Heaven above it and Hell below it, a concept that underpinned the Christian worldview's doctrine of Heaven and Hell; Columbus's sailors mutinied because they feared that if they continued sailing, they would reach the edge of the Earth's disc and fall into Hell.
The Catholic Church persecuted the teachings of Copernicus and all its proponents, as well as all related writings; these were placed on the Index of Prohibited Books and were not removed from it until 1833.

Explanation 18

Johann Kepler, born in 1571 in Weil (Württemberg), taught in Graz, Prague, and Linz; displaced since 1626, he died in 1630 in Regensburg.
He calculated the orbits of the planets, formulated the famous three laws of planetary motion, and advocated for a natural order governed by laws; he had to defend his mother against charges of witchcraft, and the Kelpie dog is named after him (see the chapter on monism).

Explanation 19

Galileo Galilei (1564–1642), born in Florence, discovered the structure of the Milky Way, sunspots, the peculiar shape of Saturn, and much more.
He fell out with the Jesuits who brought him before the Inquisition, whereupon he was sentenced to death by a hair's breadth, but he recanted.
The saying "And yet it moves" is said to be a legend.
He was also a highly creative and groundbreaking philosopher.

Explanation 20

Erwin Guido Kolbenheyer, born on September 30th, 1878, in Budapest, is a poet from the Ostmark. His trilogy *Paracelsus* consists of: I. "Die Kindheit des Paracelsus" (*The Childhood of Paracelsus*), II. "Das Gestirn des Paracelsus" (*The Constellation of Paracelsus*), and III. "Das Dritte Reich des Paracelsus" (*The Third Reich of Paracelsus*); the quotation cited is taken from Vol. I, Chapter 1, and it was published by Langen-Müller in Munich.
Kolbenheyer also wrote *Meister Joachim Pausewang*, a novel set during the religious conflicts of the Thirty Years' War that was inspired by the ideas of Jakob Böhme, as well as "Das gottgelobte Herz" (*The Heart Vowed to God*), a novel set during the era of German mysticism.

Explanation 21

K. Heinrich von Stein (1857–1887) was a philosopher and private tutor in the household of Richard Wagner, as well as his ardent admirer.
Following his untimely death, Friedrich Poske published Stein's essays through Cotta under the title "Zur Kultur der Seele" (*On the Culture of the Soul*) - we draw upon the essay "Sprache und Kultur" (*Language and Culture*), pg. 262 ff., the first draft of which the author intended as his habilitation thesis; it also served as a source of inspiration for the following chapter.

Explanation 22

Here is a quote from Schiller:

"Genius remains its own greatest mystery."

Jean Paul also once wrote:

"In genius, all powers are in full bloom at once."

Explanation 23

A quote from Goethe's "Wilh. Meisters Lehrjahre" (*Wilhelm Meister's Apprentices*), Book 8, Chapter 3, cited by Chamberlain in "Gründungsprinzipien" (*Founding Principles*):

"The first and last thing about human beings is activity, and one cannot do anything without having the aptitude for it, without the instinct that drives us to it... If one considers it more closely, every ability, even the slightest, is innate to us, and there is no such thing as an indeterminate ability."

Chamberlain himself says in his *Letters* (Volume 1, pg.132 ff.):

"The unconscious plays an absolutely decisive role in my life - although I am a quite sober, rational person, and even strictly reject 'mystical' inclinations, experience has taught me one thing: that when I am to achieve the highest, I must do so not by will, but by inspiration—by which I mean that the best must come uncalculated, inexplicable, mysteries of creation that I myself would never have attempted to fathom."

Explanation 24

Goethe in *Faust*:

Nature and Spirit—
That is no way to speak to Christians.
That is why atheists are burned at the stake,
Because such talk is highly dangerous.

Nature is sin, the spirit is the Devil,
And between them lies doubt:
Their deformed hybrid child.

Explanation 25

Arthur Schopenhauer, philosopher, born in Danzig in 1788, died in Frankfurt am Main in 1860 - see the entry on him.
The title of his magnum opus reveals the essence of his philosophy: *The World as Will and Representation*.

Explanation 26

Goethe, *Faust*, Part I:

Before your gates.
Two souls dwell, alas! within my breast,
And one seeks to part from the other:
One clings to the world with clinging limbs
In crude lust for love;
The other strives with all its might to rise
To the realms of noble ancestors.

Explanation 27

Goethe, *Egmont*, Act III, Scene 2:

Alas, how we have forgotten
to follow the quiet, pure promptings of the heart!
A god speaks very softly within our breast.
Very softly, yet clearly, he tells us
what to embrace and what to flee.

Explanation 28

The categorical moral law formulated by the philosopher Kant (1724–1804) states:

"Act in such a way that the maxim (the highest principle of action) of your will could at all times serve as a principle (foundation) of a universal law."

Explanation 29

For the Nordic peoples, the land is a divine fief: any land that is ownerless may be plowed by anyone. The ancestral farm is regarded as a fief of the All, that is, of God and the sun, as the origin and source of all life in the world.
The clan estate is called "Odal" - this name is composed of “od” and “all", with "Od" means “good” (cf. Kleinod), and "allod" then means something like common property (see Darré, “Unser Weg” [*Our Path*]). Odal is thus the foundation of life granted by God to the farming family, and the Odalstecht serves to protect this foundation - therefore, the Odal, the farming ancestral estate, is family property and as such is unsaleable, unencumberable, and cannot be used as collateral.

All work performed on such a fief of God and the sun sanctifies the person, consecrates their life, and constitutes their honor, yet they also bear responsibility for those who sat on their ancestral soil before them, and for those who will guide the plow on the same ground after them.

Explanation 30

"Logic does not teach us what to think, otherwise it would be the epitome of all science; it merely teaches that if one thing is thought in a certain way, another must be thought in the same way."

- Cristoph Sigvart, "Logik" (*Logic*)

Explanation 31

Wilhelm Erbt's "Weltgeschiehte auf rassischer Grundlage" (*World History on a Racial Basis*) outlines the Aryan rules of life - according to ancient tradition, the Primordial Father is said to have discovered them from within his light-filled soul, and everyone could rediscover them within themselves by following them and feeling at one with the divine beings of light.
They do not represent a divine commandment, nor a foreign statute, like the divine law of the Sumerians and Egyptians: here, unlike with them, the deity did not keep its distance from humans, but its light-power also filled them.

1. Honor the gods.
2. Honor the ancestors.
3. Honor your parents.
4. Honor your guests.
5. Keep yourself pure.
6. Respect the lives of others.
7. Respect the honor of women.
8. Respect the property of others.
9. Be truthful.

Explanation 32

In *Religion in History and the Present*, Vol. II, the article on “Erlösung" (*Salvation*) states the following:

“The idea of salvation, as it developed—in part late and slowly—on the soil of Egypt and Babylonia, Syria and Palestine, Iran and Asia Minor, and, not without connection to these, in Greece as well, and as it was later elaborated by Gnostic doctrines of salvation and by Mani, reveals a deep kinship in the fundamental concepts regarding the need for salvation of humanity and the world, extensive agreements regarding the relationship between soul and body, spirit and matter, or in the conception of the paths leading to salvation, the aid granted to those in need of salvation, the means at their disposal (magic, sacraments), and the goal of all salvation (immortality).”

Explanation 33

Here are some words on this subject from great German thinkers:

Nietzsche:

"'O Zarathustra,' they said, 'are you looking for your happiness?' 'What does happiness matter?' he replied. 'I no longer seek happiness; I seek my work.'"

Goethe:

"The highest happiness of the children of earth is nothing but the personality."

Fontane:

"Happiness, no rider will chase it down: it is not there, it is not here.
Learn to overcome, learn to renounce, and it will blossom for you unexpectedly."

Goethe:

"What is our duty?" – "The demands of the day."

Explanation 34

"It is indeed an aberration of world history that, when Europe had been bled nearly to death over Christian creeds (1648), the voices from the pulpits—to which the masses customarily look for guidance—knew no other gospel than the continuation of the struggle until annihilation: this is what the Pope demanded in his bull, 'Zelo domus Dei'; this is what the Lutheran clergy shouted; this is what the Calvinists everywhere shouted as they railed against peace."

- **From Neale's historical novel, "Königin Christine" (*Queen Christina*)**[133]

[133] I am unable to find the book referred to here, despite multiple searches in libraries; could be that the PDF has the author's name spelled wrong, or that it goes under a different title. - The Translator

Explanation 35

The speech delivered in the House of Lords on March 30th, 1939, by the current Archbishop of Canterbury attests to how fragile the position of Protestantism is today - in that address, this English church leader proposed supporting the so-called "Anti-Aggression League" of the democracies through a World Church League and offering the presidency to the Pope:

"I intend to issue this appeal to the leaders of Christian communities throughout Europe and perhaps in the United States: much will, of course, depend on whether His Holiness the Pope agrees to assume the leadership, but is it inconceivable that, under his leadership, other Christian leaders would agree to issue a declaration stating that the new worship of the state at the expense of the human person (!) and the new worship of power as a means of settling international issues (!) are incompatible with Christian principles?
It goes without saying that His Holiness would be free to choose the timing and form himself, should he be willing to issue such a statement, but I promise with certainty (!) that all the leaders of the Orthodox, Anglican, and Protestant Churches would immediately join him in it."

The *Nationalsozialistische Monatshefte* (Issue 110, May 1939, pg. 451 ff.) reported this astonishing fact with the remark:

"What an immense transformation and shift in position for world Protestantism since the Reformation! The Counter-Reformation could scarcely have imagined a greater success than such an official offer from the Protestant church leader to the Pope to take over the leadership of a World Church League against the land of the Reformation.
Is the 'honorable member' of the English House of Lords aware that his speech was a eulogy? World Protestantism is dead, and what still lives on under this name is dependent on Anglo-Saxon politics and the global policy of the Roman Church...
What the English archbishop attested to regarding the Church of England and world Protestantism is nothing more and nothing less than ideological bankruptcy: with the phrase 'League of Nations for the Defense of Freedom,' they want to make the world believe that they stand on solid ground, yet just how hollow this phrase is is shown by the courting of Moscow's favor and aid."

As the archbishop further stated in a speech to the House of Lords:

"I admit that there are many for whom cooperation with Soviet Russia seems difficult, but when crucial matters are at stake, we must be prepared to accept help from whatever side it may come."

In other words, according to Christian principles, this means even entering into an alliance with the Devil if it is necessary to combat the resurgent National Socialism.

Explanation 35a

Nor do we wish to revive the religious forms of past generations and find inner stability in their religious parables, as *The Myth*, pg. 215, states:

"Odin was and is dead, but the German mystic discovered the 'Mighty One from Above' within his own soul: the divine Valhalla descended from infinite, misty distances into the human breast, and the discovery and proclamation of the soul's imperishable freedom was that saving act which has protected us to this day against all attempts to stifle us."

Explanation 36

Chamberlain, in *The Foundations*, p. 703 ff., begins his chapter on the so-called "humanity" with the following words:

"As soon as we speak of humanity in general, as soon as we imagine we perceive in history a development, a progress, an education, etc., of 'humanity,' we leave the solid ground of facts and float in lofty abstractions, for this 'humanity,' about which so much has already been philosophized, suffers from the grave affliction that it does not exist at all: nature and history present us with a great number of different human beings, but not a 'humanity'..."

Explanation 37

William Shakespeare, 1564–1616, England's greatest playwright; the quote is from the play *Richard II*. Here is another from *Othello*:

"Good name, good name, good name! O, I have lost my good name, and what remains is beastly."

Explanation 38

On this Chamberlain says in *The Foundations*, pg. 137:

"It will become apparent that only where the individual being resists the destructive influences of matter and force does it appear (in the true sense of the word) as an individual—that is, purely for itself, asserting its own transitory existence—whereas, on the other hand, every pure, productive, generative activity that leads from life to life is the expression of the general, supra-individual law of life formation - the more powerfully personality reveals itself to us, the more clearly we perceive the supra-personal. The mode of operation of genius is that of nature, which is lawful and necessary in contrast to that of less rich minds, in whom the element of arbitrariness, i.e., of the purely individual (not general, not universally valid), predominates.
A person is all the more significant the more transparent they are to the transpersonal; they are all the more free the more necessary their thinking and action are."

Explanation 39

Astrology, from the Greek, means “the art of reading the stars” - therefore, astrologers are literal star interpreters; they draw up the horoscope, which literally translates from the Greek as “hourly view”.
The position of the stars at the moment of a person’s birth determines their fate - to determine this, the positions of the planets (including the Sun and Moon) at the moment of birth and relative to the horizon of the birthplace are calculated using mathematical and astronomical methods.

Astronomy, from the Greek, means the study of the laws of the stars and comes from the Greek “astron” = star and “nomos” = law: it is therefore an exact science that uses mathematics to calculate the orbits of the stars and physics and chemistry to determine their nature.
Astrology cannot be considered a science for this very reason: its premises are unproven and merely assumed, for while it posits that the celestial bodies, particularly the planets, predetermine a person’s disposition (character) and fate based on their relative positions at the moment of birth, and if it is scientifically established that a person receives their genetic makeup from the combination of the genetic material of their father and mother and their ancestors, how can the celestial bodies influence this?
Moreover, how much more decisive for a person’s later development is the hour of their conception than that of their birth! But who knows this?
And if two human children are born in the same house at the same hour—which may not be uncommon in hospitals—should these two have the same disposition and the same fate, even though they have different parents with entirely different genetic material?
Based on our biological knowledge, we must reject the premises of astrology and, for the sake of its consequences, vigorously oppose it.

This esoteric science of Asian origin—never to be confused with scientific astronomy—seeks to enable people to evade fate and, if possible, to outwit it; meanwhile, the Nordic person affirms fate and strives to fulfill it in order to realize themselves within it.
When, at the court of Emperor Charles V in 1524, serious consideration was given—based on an astrological prediction—to whether the army should retreat to the mountains because a deluge had been foretold, and when Emperor Maximilian lived in constant fear of his constellation, the ominous Saturn, we recognize such an attitude as weakness and find no excuse for it.
Werner Bökenkamp writes in an essay titled “Sterneitglaube” (*Superstition*) in the *Büchergilde*, November 1937:

“The famous mystic and physician Paracelsus places human freedom above a fatalistic belief in the stars, and says in his treatise “Vom Grunde der Weisheit und der Wissenschaften” (On the Foundation of Wisdom and the Sciences) regarding astrology: ‘Thus, the heavens are the master of the animal alone and are powerful over it, not over man.’
One of its fiercest opponents, Pico della Mirandola, denounces astrology, ‘which turns the free into slaves,’ as ‘the worst plague.’”

The foolish will never cease, however, and astrology, which is undoubtedly of Babylonian-Assyrian origin, will always find followers among weak characters, just like the other secret societies - for such

people, even today, it makes no difference if astrological predictions prove to be completely wrong, as the following example demonstrates:
In the 1937 Ebertin calendar, the "Regulus Calendar," published by Regulus-Verlag in Görlitz, the horoscope of film actress Renate Müller is presented on pages 105 and following, and the author reaches the following conclusions:

"Renate Müller will bring us many more surprises in the coming years—in the most favorable sense—and we will hear from her often; we also see in this horoscope constellations of success and popularity, one of the most important prerequisites for an artist...
The Moon-Jupiter constellation of success in application, combined with current influences, promises Renate Müller continued success; it is safe to assume that the peak has not yet been reached, so that we may continue to enjoy her art for a long time to come."

The author of this prediction was decidedly unlucky - the artist died on October 7th, 1937.

Shakespeare in *King Lear*:

"That is the utter folly of this world, that when we are sick with happiness—often through the overindulgence of our actions—we shift the blame for our misfortunes onto the sun, moon, and stars, as if we were scoundrels by necessity, fools by heavenly influence, rogues, thieves, and traitors by the overwhelming power of the spheres, drunkards, liars, and adulterers by a forced dependence on planetary influence, and everything in which we are bad, by divine impulse - all a splendid excuse for the dissolute to lay the blame for his hot-blooded nature on the stars."

Chamberlain, *Letters*, Volume II, pg. 17:

"I fundamentally reject all occultism, even any engagement with it... History shows without exception that this path inevitably leads to madness and immorality.
God and nature have set limits for us humans: to attempt to leap over them leads not to higher wisdom, but to godforsaken folly."

Explanation 40

In *Religion in History and the Present*, Vol. IV, pg. 675, it states:

> *"At the height of Old Testament religion, occult phenomena (prophecies, telepathy [mind reading], clairvoyance, miraculous healings) manifested themselves among the prophets."*

Explanation 41

The Edda, edited by Genzmer, Part II, pg. 76:

I know of an ash tree,
called the Yggdrasil,
the tall one, shrouded
in pale mist -
from there comes the dew,
which falls into the valleys;
evergreen it stands
by the Well of Urd.
From there come three women,
from the hall
beneath the branches, all-knowing.

Explanation 42

The *Valkyrie Song* in *The Edda* states (Part II, pg. 48 ff.):

Far outstretched toward the death of the king
is the weaver's loom.

Richard Wagner in *Siegfried*:

Under the world's compulsion
the Norns weave:
they can neither turn nor change anything.

The Edda, Part II, pg. 76:

Much have I traveled,
much have I explored,
much have I questioned those with experience:
who are the maidens,
who float across the sea,
wandering full of wisdom?
Three mighty streams
rush across the courtyard
of Mögthrasir's maidens;
guardian spirits are they
to the human race,
dwelling in the realm of the giants.

Explanation 43

The East Moravian poet Ernst Kratzmann, born December 8th, 1889, offers the following portrait of Goethe's towering personality from his own perspective (Der deutsche Mensch [*The German Man*] in *Die Pause*, a Viennese monthly journal, Vol. 4 [1939], No. 11/12):

"Goethe traversed the entire spectrum of human experience: there is no emotion he did not experience—either blissfully or, more often than not, with bitter anguish—no exaltation, no suffering that remained foreign to him.
He encompasses a world within himself, and is the greatest poet of our people: he is a botanist, a zoologist, a geologist, making notable discoveries in all these fields of knowledge; he is a physicist, an expert on antiquity; he cultivates music, for he is an artist himself; he is a statesman and deals with the myriad concerns of his—albeit small—adopted home of Saxe-Weimar.
He is one of the loneliest people, accustomed to hiding his feelings behind a stern facade—yet he is a smooth courtier and socialite; he directs the theater, and he writes the tragedy of the German people, spending his entire life consumed by a longing for the classical South - in his sayings lies a wealth of wisdom.

His eye, which gazed wide open at the world throughout his life, which even in the hour of death craved more light, penetrates to the very depths of all existence: no one has ever seen the innermost essence of all phenomena with such crystalline clarity and rendered it tangibly alive as Goethe.
His seeing was at the same time creation; he was so innately one with nature, with all of existence, that one sometimes believes one hears the voice of nature itself in his words.
His Faust descends to the mothers—but he himself has always dwelt with them through the deepest roots of his soul.
He resembles an entire celestial body: a fiery heat at his innermost core, ice at the highest peaks, mountains with primeval chasms and forests, seas full of unfathomable abysses, storms and the smiling stillness of a summer day—he encompasses all this, he is all this.
No thing, however trivial or small, is too small for him, for he sees the divine in everything: no thing is too great for him, for he is always greater still.
Because he comprehends everything—and thus all opposites—within himself, he has not infrequently contradicted himself, for whoever is a whole world must at times become his own antipode.
His nature is thoroughly masculine, that is, creative; at the same time there is much feminine in him.

No one has lived more consciously than Goethe, experienced and shaped his own nature more consciously than this artful architect, and no one has received the incomparable so dreamlike and unconsciously from the most hidden depths of the soul: a phrase like 'Die and be reborn!', a poem like 'Thou who art of heaven' or the mystical chorus that leads Faust to perfection come from depths to which no thought can reach.
The violet and the little rose were not too modest for him, and the songs of the archangels cause roaring heavens and rolling stars to circle around us - he traverses all realms of the soul's disposition: from storm-tossed passion to that sublime, serene composure of advanced age, which for us remains forever linked to his name.

Because he experienced and knew everything, he was the most perfect human being who ever lived: no other people on earth can point to a human being who comes close to him."

Explanation 44

Here is what Fichte had to say on the matter:

"The German spirit will open new paths and bring light and day into the abysses, hurling masses of thought from which future ages will build their dwellings."